# ¶ A briefe and *Pithy ſumme of the Chriſti*an fayth, made in forme of a confeſſion, with a confutation of al ſuch ſuper*ſtitious errors, as are con*trary thereunto.

Made by THEOD. DE BEZA.

*Tranſlated out of French by* R. F.

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1585

# *The principall poyntes* treated in this con-*fession.*

The first point of the vnity and trinity of God.

2 Of the Father.

3 Of the Sonne.

4 Of the holy Ghost.

5 Of the Church.

6 Of the last iudgement.

7 A comparison betweene the do-ctrine of the papistes and these of the holy Catholike Church.

BRITISH MUSEUM

# To the right *Honorable and vertuous* Lorde, the Lorde Haſtinges, Earle of *Huntington, &c. Robert Fyll, wiſheth* long life, with increaſe of honor in the feare of God. Amen.

HAuing reade ouer this worke (right Honourable) printed in the french tongue, and alſo knowing the authour, and beeing ſomewhat acquaynted with him, who for his ſingular Godlye learning, knovvledge, and conuerſation, is eſteemed of thoſe that bee godlye, for a precious pearle ſente amongeſt vs from God in this our trou-

troubleſome age: I thought it my duty to put it forth into the engliſh tõg, that thoſe my natiue countrimẽ which do not vnderſtand the french, mighte bee partakers of the fruite of ſo godly a worke in engliſh: And alſo haue as it were a weapon in hãd to defend thẽſelues againſt the miniſters of Sathan, who bee euer readye to cauill againſt the trueth, more ready to put men in doubte, then to eſtabliſh them in the true Chriſtian faith. The true vnderſtanding of our beleefe is the pure gift of God, and among his gifts the cheefeſt. Beleefe with the knowledge of Gods word, ordereth the minde, gouerneth the body, directeth all our workes and affaires, teaching what we ought to doe, and what to leaue vndoone, without which, neither canne King, Lord nor ſubiect, well order themſelues, nor thoſe things that be committed to their charge. Now, if we eſteeme things to be of value and can priſe them: your honour knoweth, that the knowledge of true beleefe,

groun-

grounded vppon Gods word, doth ſo farre excell all other thinges, as heauenly treaſures excell the commodities of the earth. And this is moſt profitable to Kinges, Dukes, Earles, and Lordes, (as appeareth in the ſecond pſalme, deutr. 17. chap. and Eſay 46. chapter: where they be named the nurſes of religion) and vnto all other degrees, ſpirituall or temporall. And vaine are all men which know not this truely. And Saint Paule ſayde, *Becauſe it ſeemed not good to them to haue the knowledge of Gods word, he gaue them vp into a lewde minde, and to all vncleannes.* For if God be the light, ſuch as know him not, ſtumble in darknes. If he be the only way, the ignorant go aſtray. If he be the truth, they that know him not be deceiued. If hee bee onely good, all good things muſt be borrowed and craued of him alone. If all knowlege & learning be his, we muſt be Gods ſchollers. If he be life, not to knowe him is eternall death. For it is written, *This is eternall life, to knowe Ie-*

*ſus Chriſt whom thou haſt ſent to be very God,* But this knowledge muſt wee haue and learne in the ſcriptures, as S. Paul ſaith: *The ſcripture is profitable to teache, to controll, to amende, and to inſtruct in all righteouſneſſe.* The authour of this Treatiſe, doth liuelye declare out of the ſcriptures, the ſomme & effect not onely what hee beleeueth, but what euery true Chriſtian ought and is bounde to beleeue. Wherein he doth moſte liuely paint and ſette foorth, Ieſus Chriſt to vs, both God and man our only ſauiour, in whom conſiſteth the fulneſſe of the diety. And hath in few words, declared the ſumme of our Chriſtianity, whereof other great learned haue heretofore beene troubled to write greate volumes, and yet not ſo muche to the purpoſe, for that they haue beene darkened with gloſſes, and ſpotted with coloures of mens inuentions, thorough ignorance or couetouſnes and greedy ambition. Nowe, what thing ſhold I deuiſe to pleaſure your honor better, and that which agree-

eth

eth ſo well with youre noble eſtate, then the confeſſion of fayth, to acknowledge truely the eternall God? Whoſe honour you haue alwayes ſought, of whoſe true profeſſors you haue beene alwaies a Louer and defender. Therefore I doe preſent and dedicate this worke to your honor, taking your honourable name for a Patron, and defender therof, againſt the biting enimy, who daily enuieth good things: And alſo to declare my good wil towards your honour, and the Loue I bear to my natiue country. And if your Lordſhip, & others ſhal finde it profitable, it wil encourage mee to take ſome other fruitful matter in hand, which ſuch ſimple men as I muſt the rather doe, becauſe wee ſee thoſe which bee farre better able then I (whoſe bookes I am not worthy to beare after them) be ſo drowned in wealth and worldlye cares, that they finde no leaſure to glorify GOD, or to profite their Country. For ſome be purchaſers, Rent-raiſers, Graſers, Fermoures,

Leaſmongers, Fermours of benefi-ces: ſome vnpreaching perſons, vi-cars, prebendaries, & Deanes: ſome Lawyers, commiſſaries, chancellers, officials, Proctors, receiuers, & ſuch like, that the office of ſaluation is little regarded: but this mingle mã-gle of ſpirituall and temporall regi-ment, is vſurped by them, as if no Chriſtian Magiſtrate ordayned of God, ſuffiſed to redreſſe ſuch abuſes. What maruaile if mans ordinances be broken, where the ordinance of God is plainly reſiſted? Alſo in the country where moſt need of prea-ching and inſtruction is, there be i-dle Chaplaines, which poſſeſſe and with-hold the preachers liuings, and moſt ſpecially in the cathedral chur-ches: many of the which be but on-ly a very refuge and den of idle, ig-norant, and vnpreaching lubbers. Is not the ordinance of God, and good meaninges of noble founders bro-ken here? Is not his poclamation diſobeyed, who proclaimed by the mouth of Saint Paule, *He who labou-*

*reth*

*reth not, ought not to eate?* Among the Iewes, temporal men, and those that serued not the Altar, were not suffered to liue of the Altar, as they now do vnder the gospell. Behold the Apostles, Timothy, Tite, and manye others. If we doe allow the order of the primitiue and holye Apostolike church, let vs follow their examples. Behold the Fathers, as Origine, Cyprian, Ambrose, Hierome, Augustine Chrisostome, and others, who spent the greatest part of their liues in preaching and teaching the people, as appeareth by their workes, which be for the most part Sermons, Lessons, Homelies, disputations, & confutations of heresies in their times. They preached on the Sondaies and expounded the scriptures: And on the weeke daies they procured their Sermons and expositions to be written. There were no pluralities of liuinges in those dayes, neither dispensations, Totquots, nō residences, qualifications, nor impropriations. Children and boyes enioyed no benefices

nefices in thoſe dayes by no maner of meanes, or conſiderations to come. God graunt vs ſhortly to ſee a redres of ſpirituall abuſes, & temporall diſorders, in ſpirituall gouernors without reſpect of priuate gain. And that we may ſaye with the Prophet Dauid, *The worde of God is my counſailer.* Except ſuch thinges be amended, neither Engliſh ſeruice, homelies, ceremonies, nor ſacraments, do make vs chriſtians. We differ frō the Turkes but in outward rites and ceremonies, and outward profeſsion of our faith in words: But not in the true ſigne of Chriſtian integritye, which is vpright conuerſation and good lyfe. Thus heere in Englande manye idle, vnlearned Chaplaines and Prieſtes be founde of the coſtes and charges of poore pariſhes, ſo that for lacke of preaching, manye poore ſoules be defrauded of the ſweet mylke of Gods worde, and lacke Teachers to declare to them their duties towardes God & their Prince. This is a reioycing to the enemy,

nemy, and pleaſaunt newes to thoſe which gape and looke that the ende of theſe abuſes and diſorders, wil be the deſtruction and ruine of this floriſhing realme. And this is to be feared that it will, except the inſatiable couetouſnes, and carnall liberty be weeded out. And ſo wicked idolatrous murderers of Gods people, & diſobedient to his word and lawes, may be cut off, that Gods wrath and indignation maye be pacified by amendment, according to Gods expreſſe word, Deutr. 13. chap. *Thine eye ſhall not pitty ſuch one, nor ſhew mercy to him, but he ſhall be ſlaine, and ſo ſhalt thou take the euill awaye foorth of the middeſt of thee*, ſayth the Lorde God, reade the whole chapter. Alſo ſaint Paule to the Hebrewes the tenth Chapter. *If he that deſpiſeth Moſes lawe, ought to dye without mercy, how much more puniſhment deſerueth he that treadeth vnder foot the ſonne of God, and accounteth the bloud of the new teſtament an vnholy thing?* But ſome haue not only trodē vnder foot, but alſo mocked

deſpi-

deſpiſed and moſt cruelly brent the Teſtament and word of the eternall God, and alſo tormented & ſhamefully murdered his true and faithful ſeruaunts and preachers, the deare members of Ieſus Chriſt his ſonne: and moſt blaſphemouſlye contemning the holy ſacramentes truly miniſtred, and all godly Eccleſiaſticall orders and Diſcipline. The redres of theſe enormities muſt come by the Magiſtrates, for they are powers ordayned and exalted of God for the ſame entent. If they be not redreſſed, and that ſhortly, inſteade of the comfortable promiſes of God, we ſhall be oppreſſed with the terrible plagues which he threatneth to the breakers of his law: as dearth, war, peſtilence, and other his ſcourges, as we be threatned now of late by the puniſhment of our neighbours in Fraunce. Happy are thoſe that can be admoniſhed by the fall of others, and amend. I woulde thinke my labour well beſtowed, if I might obtaine of your honour, and other that

be

be of a godly meaning, to reade this ouer with good deliberation, and iudgement: and alſo ſuch as be in doubt which is the true religion. And thoſe that thinke we be in an errour, I would to God they would vouchſafe to read and confer it with the ſcriptures, and Doctors, as is noted in the Margine. And in reading to put aſide diſdaine, contempt, and all ſingular and priuate affections. And then I doubt not but God will open vnto them further knowledge and mooue them to be more ſtudious in Gods worde, and alſo haue a better opinion of the true religion.

I haue for my countryes ſake, tranſlated this godly & neceſſary worke, wherevnto I haue added nothing of mine owne, but ſimply, and plainly, according to my ſmall vnderſtanding, I haue kept the wordes & meaning of the authour, as neare as our Engliſh wil ſuffer me, rather ſhewing my ſelfe homely and plaine, then by ouer much fineneſſe to diſſent from the minde of him, who in the feare

of

of God, and for his brethrens sake set it foorth. Humbly beseeching your honour, and all godly readers, to take this my smal labour in good part, and accept my good meaning, which tendeth to the profite of my countrymen, and especiallye to the glory of God, and aduauncement of his kingdome. Who prosper and maintaine your honour in his feare, long to continue, enriching you with all good blessinges, and gouerning you and yours by his holy spirite, vntill he shall call you to come vnto him selfe, there to continue in his glorious kingdome, for euer and euer.

Amen.

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# This vvhole

*worke or confeſsion con-*

ſiſteth of 7. Principall pointes.

*The firſt number ſignifieth the*
Article. The ſecond the
Leafe.

The firſt point intreating of the Trinitie, containeth 3. Articles.


1 *Of the vnitie of God.* *fol.* 1
2 *Of the Trinitie of perſons diſtinct in one vnitie of ſubſtaunce.* *Eodem*
3 *Of the eternall prouidence of God.* *fo.* 2


The ſecond point intreating of God the Father, containeth 4. Articles.


1 *Of the perſon of the Father.* *fol.* 3
2 *How the Father is creator and preſeruer of all thinges.* *Eodem*
3 *Of the creation of Aungels.* *Eodem*
4 *The workes of the Trinitie are inſeperable,* *fol.* 4


The

The thirde point intreating of Iesus Christe the onely Sonne of God, containeth 26. articles.

1 *Of the diuinity of the ſonne.* *fol.* 5
2 *The ſonne onely mediator betwene God and his elect eternally ordained.* *Eodem*
3 *God is perfectly iuſt & mercifull.* *fol.* 6
4 *God is immutable.* *Eodem*
5 *The counſell of God doth not exclude the ſecond cauſes.* *Eodem*
6 *Man was created to declare the iuſtice and mercy of God.* *fol.* 7
7 *Why it was neceſſary that the firſt man ſhould be created good & pure.* *Eodem*
8 *It was neceſſary, that man ſhoulde fall from his purity.* *fol.* 8
9 *How God hath created men good.* *fo.* 9
10 *Howe man brought himſelfe with all his poſterity culpable of the firſt and ſecond death.* *Eodem*
11 *The way which leadeth to the firſt death.* *Eodem*
12 *The firſt death cãnot be eternal.* *fo.* 10
13 *The way which leadeth to the ſecond death.* *Eodem*
14 *What free will remaineth in man after ſinne.* *fol.* 11

15 *A brief ſumme of originall ſin.* fo.12
16 *Howe God turneth mans ſinne to his glory.* fol.13
17 *Ieſus Chriſt the onely mediatour ordained and promiſed.* fol.14
18 *The agreement and difference of the old and new Teſtament.* fol.15
19 *Wherefore it behoued Ieſus Chriſt to be a very naturall man in body and ſoul without ſinne.* Eodem
20 *Wherefore was it needfull that Ieſus Chriſt ſhould be very God.* fol.17
21 *Howe the miſtery of our ſaluation was fulfilled in Ieſus Chriſt.* fol.18
22 *The two natures were vnited & knit in one perſon from the firſt inſtant of the conception.* fol.19
23 *The Virgin Mary is Mother of Ieſus Chriſt God and man.* Eodem
24 *The ſumme of the accompliſhment of our ſaluation in Ieſus Chriſt.* fol.20
25 *How Ieſus Chriſt being aſcended into heauen, is neuertheleſſe here on earth with his flocke.* fol.23
26 *There can be no other true religion then this.* fol.24

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1 *Of the perſon of the holy Ghoſt.* fo. 25

2 *Of the effectes properly conſidered in the holy Ghoſt.* fol. 26

3 *The holy Ghoſt maketh vs partakers of Ieſus Chriſt by faith onely,* fol. Eod.

4 *What meanes the holy ghoſt vſeth to creat and maintaine faith in vs.* fol. 27

5 *How neceſſary faith is, and what faith is.* follio. 28

6 *What is the obiect of the true faith, and of what force it is.* fol. 31

7 *How this is to be vnderſtood which we ſay, as S. Paule ſaith, that we be iuſtified by onely faith.* fol. 31

8 *To be aſſured of our ſaluation by faith in Ieſus Chriſt, is nothing leſſe then arrogancie or preſumption.* fol. 32

9 *Faith findeth in Ieſus Chriſt all that is neceſſary to ſaluation.* fol. 35

10 *Of the remedy which faith findeth in Ieſus Chriſt onely againſt the 1. aſſault of the 1, tẽptation groũded vpõ the multitude of our ſins, and what aſſurance there is in this caſe, either vppon the ſainctes or vpon our ſelues.* fol. 33


11 *The*

11 *The remedy which only faith findeth in Iesu Christ only, against the second assault of the first temptation grounded vpõ this, that we be vnfurnished of the righteousnesse which God requireth of vs.* fol.43

12 *The 3. assault of the same temptation, grounded vpon the naturall corruption of original sin which is within vs.* fo.45

13 *The remedy against the second temptation whether we haue faith or not.* 47

14 *Those do slaunder vs falsely which say that we disalow good workes.* fol. 52

15 *The first difference in the matter of good works is, which be good and which be euill.* fol.53

16 *Which be the most excellent workes, and the qualities of true prayer according to the worde of God, and the authority of the antient Doctours of the church.* fol.54

17 *The seconde difference of the matter of good woorkes is, to know from whence they proceed.* Fol.63

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22 What is that we call the worde of God, and of the two partes, that is to say, the law and the gospell. fol.82
23 What difference there is between the law and the gospell. fol.83
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25 Of the other part of the word of god called the gospel, of what authority it is, wherfore, how, & to what end it is written. fol.93
26 How the gospell comprehendeth in substance al the bookes of the old Testament. fol.97
27 How it is to be vnderstoode that we haue spoken, of the authority of the word written, and if it be necessary to translate it into all languages. fol.98
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30 The seconde meane which the holye ghost vseth, to make vs reioyce in Iesus Christ, and wherefore the Lorde is not only content with the simple preaching of his word. fol. 97

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32 The difference betweene the Sacraments of the old couenant, & those of the new. fol. 102

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35 What thinges belong properly to the sacraments, hauing respect to the ende wherefore they were ordained of God. follio. 108

36 How there is but two sacraments in the

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39 What followeth the errour of those, which take away the substance frō the signes in the sacrament. fol.115
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42 The sacramentes be no sacramentes without the vse of them. Fol.118
43 The second point is the thing signified in the sacrament, Eodem
44 The third point is, how Iesus Christ is ioyned with the signes. fol.119
45 The distinction of signes and of the thing signified. Fol.120
46 The

46 The maner to communicate as well the signes of the sacraments, as the thing signified. Eodem
47 Application of all that is before sayde of the sacrament af Baptisme Fol. 122
48 For what cause the young children of the faithfull be baptised, Fol. 126
49 Application of all that goeth before of the sacrament of the Supper, and the right vse thereof. Fol. 137
50 The conclusion of the matter of the Sacraments. Fol. 137
51 Wherfore the holy Ghost is called the consolator or comforter, & to what purpose and end the afflictions of the faithfull serueth. Fol. 138

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2 There can be but one true church. 141
3 Wherefore we call the church Catholique. Fol. 142
4 In what thing lieth the Communion of Saintes. Eodem

5 *The church hath but one heade, that is to say, Iesus Christe, to whom there needeth no liuetenant.* fol. 143

6 *The communion of the saintes letteth nor hindereth not the diuersity of offices among the faithfull.* fol. 144

7 *The marks whereby wee may discerne the false Church from the true.* fol. 146

8 *Which bee the true members of the Church.* fol. 149

9 *The marks or tokens of the Church bee not alwayes in one estate, and howe it ought to be gouerned.* fol. 151

10 *Wherein consisteth the duety and authority of the church generally.* fol. 153

11 *Of the authoritye of the vniuersall counselles, and first what is an vniuersall counsell.* fol. 154

12 *Howe farre wee may differ from the counsells.* fol. 155

13 *To whom it pertaineth to call a counsell.* fol. 157

14 *How those ought to be chosē which the churches do send to the counsels.* fol. 158

15 *Euery man ought to bee heard in the counsell, prouided that there bee no confusion.* fol. 161

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17 *Howe farre extendeth the power of the counſelles, and why they be ordayned in the Church.* *fol.*166
18 *The firſt point to conſider the caſe wel when or at what time, they ſhould ſet vp publike lawes in the church.* *fol.*171
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20 *The thirde conſideration that ought to bee had in eccleſiaſticall ordinances.* *fol.*176
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22 *Of particular counſels, as of nations or prouinces.* *fol.*180
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25 *Of the office of Paſtors and doctors.* *fol.*184
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28 The markes and tokens of false doctors and pastors. fol.189
29 Of degrees which ought to bee among ministers of the worde, according as they be disseuered by companies. fol.192
30 The second degree of ecclesiasticall offices, which is the office of deacons & the distribution of the goods of the Church. fol.194
31 Of the fowre orders which they call, minores ordines. fol.197
32 The third degree of ecclesiasticall offices which is the iurisdiction and office of the elders. fol.199
33 To what purpose and end serueth the ecclesiasticall iurisdiction, and which bee the partes therof. fol.202
34 What is the office of the elders in the church. fol.204
35 How the ecclesiastical elections ought to be. fol.206
36 Of the qualities & conditions of those which they ought to elect. fol.208
37 The order and manner to giue the voices. fol.209
38 Of

38 *Of confirmation and conſecration of the perſons elected.* *Eodem*
39 *Of mariage, of faſting, and of the difference of dayes, and meates.* *fol.* 210
40 *Of the ſeconde part of the eccleſiaſticall iuriſdiction, concerning correction.* *fol.* 217
41 *What excommunication is, and what the right vſe thereof is.* *fol.* 220
42 *Of the ciuil and Chriſtian magiſtrate, & to what end his office tendeth.* *fo.* 224
43 *How farre they are bound to obey the magiſtrate.* *fol.* 226

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1 *What it is that we doe beleeue and hope of the laſt iudgement.* *fol.* 229

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1 The papists worship a false God, which is neither righteous nor mercifull. fol. 231
2 If the doctrine of the papistes be true, it followeth, that Iesus Christ is not very man. fol. 234
3 The papists doctrine maketh the oblatiō of Iesus Christ of none effect. fol. 235
4 The papists abolish the true intercession of Iesus Christ. fol. 237
5 The papists doe not acknowledge Iesus Christ to be the perfect declarer of the will of God, neither the holy scripture to be a sufficiēt doctrin of salvatiō. fo. 249
6 The papists spoile Iesus Christ of his office of heade of the churche. fol. 242
7 By the doctrine of the papists, we can in no wise understand how mortall the naturall sickness of mankinde is. fol. 244
8 Another execrable error of the papists in the using of the onelye medicine of health, which is in the benefite of Iesus Christ. fol. 246
9 They know not in papistry the exercise of the law of God or the gospell. fol. 249
10 They know not what good workes bee in the papistry. fol. 252
11 In the papistry they know not what is a sacrament,

*ſacrament, nor what is the vſe thereof.* *fol.* 254

12 *In the papiſtry there is no eccleſiaſticall gouernment.* *fol.* 286

13 *The abuſe which is committed in the ſeconde parte of eccleſiaſticall offices, which bee deacons.* *fol.* 303

41 *Of the abuſe which is committed in the order of prieſthoode, and in the the gouernment of their ſpirituall iuriſdiction.* *fol.* 306

15 *The papiſtes bee manifeſtly culpable of rebellion againſte the magiſtrate.* *fol.* 317

Another briefe confeſsion of faith, according to the ſame heere-before, and the ſame author.

*The end of the table.*

# The Printer to the Reader.

AFter I had read this confeſsion, and ſeene the great riches of ſpirituall doctrine which is therein contayned, I thought I ſhould do a thing acceptable and alſo profitable, if for your comfort I did make a Table, ſetting in order the principall matter contayned herein, the which thing I did for your commodity and eaſineſſe, read it therefore with diligence. O would to God that King, prince, and other noble perſonages of the world, (which be ſo euilly informed of the doctrine which wee teach, by thoſe which ſerue in the Church for their bellies ſake) would vouchſafe to haue patience to reade or cauſe to heare reade, that which is herein contained: & I beleeue they wold not be ſo angri, nor haue ſo euil opinion

opinion of vs as they haue. But ſome will take good heed ynough to beware, that the winde of thoſe books ſhall not touch ſuche eſtates: For if they do, ſome of them wil not laugh at it in the end. Nowe God which hath the harts of Kings in his hand, graunt them his ſpirite of prudence and diſcretion, to diſcerne the lighte from darkneſſe, and giue place to the king of kinges, the Lorde Ieſus Chriſt, whoſe liuetenantes they bee, that he may raine peaceably among his by the ſcepter of his worde, and that all humaine traditions and ſuperſtitions full of idolatry, may be taken away & thrown downe.

# *Certaine texts of the new* Testament, by the which euery faithfull *Christian is exhorted to render* a confession of their faith before men.

Math.10. Euery man which confesseth me before men, wil I confesse before my father in heauen.

But he that denieth me before men, him will I deny before my Father which is in heauen.

Mark 8. Luke.9. He that is ashamed of me & my wordes in this adulterous and sinfull generation, the sonne of man shal be ashamed of him when he shall come in the glory of his father with his holy Aungels.

Rom.10. The beliefe of the heart iustifieth, but to confesse with the mouth, maketh a man safe.

2.Tim.2. If we deny Iesus Christ, he will also deny vs.

1.Pet.3. Be alwayes ready to aunswere to euery man that demaundeth a reason of the hope that is in you.

For reading with iudgement, yee ought not be shent,
Therefore read me oft, the time is well spent.

# THEODORE *de Beza, to the Church* of the Lorde, Grace and *peace in him.*



AMONG the errours which raign at this Day in the world about fayth and Chryſtian religion, there be two which me thinketh bee as the ſpringes and fountaines of all the others. The firſt is, that all which is done of a good intent is well done. The ſecond is, that thoſe which liue onely vppon

the trafficke or merchandiſe of other mens ſouls, haue perſwaded the ſimple people, that they neede not reade the Scriptures, nor particularly enquire of euery pointe of that, which they are bounde to beleeue for to be ſaued: But that it is ſufficient to beleeue confuſedly, and in a generality as the Church of Rome beleeueth, and the reſt to commit to the Diuines or to the conſcience of his Curate. Touching the firſt, it is needfull to define what intent is good and what euill. But to ſpeake after their owne maner, foraſmuch as they beleeue that all thoſe which think they do wel haue a good intét: if it ſo were what would haue let S. Paul to haue beene ſaued in his phariſaicall liuing, ſeeing that he was an earneſt follower of the Law of God giuen by Moſes? And asfor that he perſecuted the mébers of Ieſus Chriſte, it was of ignoraunce, ſuppoſing to haue done God good ſeruice, as he himſelf witneſſeth. Yet this notwithſtanding he ſaith he was a perſecutor & a blaſphemer, ſo

that

that God saued him of his singular grace and mercy. The like case was of many of those which crucified Christ & stoned S. Steuen, thinking they did very good seruice, because they esteemed them to bee false Prophets & enemies to God. Neuertheleſſe, did their good meaning keepe them that they were not horrible Murtherers? But if God haue forgiuen them, then it followeth that they sinned. And who shal assure those of the like mercy which doe as they did? I omit the manifest texts, where such good entents or meanings be cursed of God, considering where no Faith is, there is nought but sinne, and where there is no word of God, there is no faith, but a lying and deceiuable opinion. I woulde fayne knowe whether there bee any Creditour that would bee contente and satisfied for his paymente, that his debtor shoulde alledge, that hee had dreamed that hee had payde him: Or if a Master hadde giuen by Writinge his whole minde and will to one of his

Briefly, for as much as all Christians be expressely warned of Saint Peter, to bee in a readinesse to make answere to all those which demand a reason of their hope: So it appeareth by this, that the duety of a true Christian, is to haue ready, and with him some breefe resolution and summe of the principall pointes of his Religion, and also some principall reasons, whereby hee may on the one part confirme and strengthen him selfe therein, and on the other part, repell according to his calling, the enemies of the trueth, and be ready to communicate his spirituall riches with all men.

Whereuppon I beeing already of that minde, and beside the same beeing required to render a reason of my faith, by a personage to whome next vnto God, I am moste bounde to obey: I haue of late composed and made this Treatise which I haue intituled, *A Confession of the Fayth*, wherin I haue coprehended after the best order I could, those thinges which I

haue

haue learned in the Christian Religion by the reading of the Byble, with the conference of the moste faithfull Expositors.

At the first I made this but for mine owne vse, and to satisfie him who required of me. But since, partly by the aduise of certaine good and learned men, and also being moued with certain reasons, which me thought were of importaunce, I was easily perswaded to haue it set abroad.

For first, I knowe, that among those which persecute the Gospell of GOD in his members, there bee many that offende thorough ignoraunce, whome it is very harde to make vnderstand how much they be deceiued, except before they be put to the reading of the Texts of the Scriptures, they haue some briefe instruction which may open the matter plain vnto them, and accustome them with the manner of speeche of the holy ghost for to gather out the true sence & meaning, and refer the whol to the right vse and end. More-

ouer, euen among thoſe which haue ſome vnderſtanding of Gods truth, know that there be many very negligent & ſlow to read the ſcriptures, becauſe they know not the treaſures which therein be contayned. And many alſo, although they reade the ſcriptures diligently, as all chriſtians ought principally to doe, and can after a ſort diſcerne the true expoſition from the falſe, yet neuertheles haue not ſo ready iudgement and ſuch capacity, that they can aptly ſet and agree together thoſe texts which they find diſperſed in diuers places of one matter, for to comprehend them wel to their edifying & inſtruction. And this is the cauſe why in the church of Chriſte ſo long as it was well gouerned, there was euermore an inſtruction called a Catechiſme, for thoſe that were lately come to the knowledge of the eternall God. But this very word Catechiſme declareth that this inſtruction was rather by worde of mouth then otherwiſe. And I thinke that from thence did proceed

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the ſimbole of the Apoſtles as we cal it, the expoſition whereof was declared by mouth in the Church. After this when it pleaſed God to erect vp againe the banner of his Church, which had beene long time ouerthrowne: this cuſtome not only the moſt laudable, but alſo moſt neceſſary was erected vp againe, yea to more edification then euer it was, as me thinketh, and as in very deed experience and time muſt needes teach the wiſeſt ſort of men ſome thing. For they haue not onely ſet forth the ancient maner to Catechiſe, that is to ſaye, to inſtruct by mouth thoſe that are lately entred into the Church of God, the principall pointes of Chriſtian religion orderly and briefly: but alſo to auoyd many inconueniences, thoſe Catechiſmes were ſet forth & written for a ſingular profit, both to great and ſmall. And although in theſe beginninges of the reſtoring & repayring of the decayes of the Church, the ſincerity of doctrine and

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familiar maner of teaching was not in all pointes such as was to be wished, yet notwithstanding these maners and formes of teaching, be very meet for to remedy and helpe those inconueniences which I haue spoken of heretofore. And this I dare well saye, that there shall not be founde either in times past or to come, anye such worke published and set abroad whereby to haue a briefe and perfect knowledge of the whole Christian religion, as is the Catechisme of this Church of Geneua, God be praysed therefore, and his faythfull seruauntes labour acknowledged, which hath so happely and profitably trauailed in this worke. Althogh there be I know dogges both farre and neare, which barke after him, and except for barking they woulde be as dumbe, as dumbe Fishes: but when as they meete with beastes of their owne kinde, then they be at libertye to prate and bable without knowledge. But to retourne to my pur-

purpoſe, I confeſſe that it was not greatly needfull to ſet foorth this confeſsion after that Catechiſme, whereof I haue ſpoken. Neuertheleſſe, becauſe men are giuen in heauenly foode, euen like as they be in bodily meates, to witte, that one and the ſame meat, ſhall pleaſe ſome in one kinde of dreſsing, and other in an other kinde or waye: I haue enforced my ſelfe ſomething more to dilate and declare matters at large: as one that would not ſomuch teach the auditors which are already bent and willing to heare and learne in the church of God, as alſo to aunſwere thoſe which do withſtande the truth of God, or at the leaſt thoſe which be in doubt in which ſide to turne them ſelues. I hope with the grace of him, whoſe honor I haue regarded in this little worke, that my labor ſhall not be without profit, neither for thoſe which ſuffer them ſelues to be perſwaded in anye thing, that maye bee inuented againſte vs, either in

life

life or doctrine, nor for those which haue already some taste and feeling, to encourage and sturre them vp to the vigilant reading of the scriptures and resort and draw water as it were out of the very head spring or fountayne from whence these brokes do runne: nor yet to establishe and resolue them which haue neede thereof. True it is, that among other faults I confesse, that I haue not beene so briefe as were requisite in such an argument, wherein men ought onely to declare and open the determination of matters without disputing: yet I hope at the length, considering the propertye of the enemies with whom we haue to doe, it shall not be so troublous, but it shall serue to some purpose, because I haue endeuored my selfe to speake of nothing but that which belongeth to the very pith of the matter, and which is necessary to resolue him, which shold come to read this treatise with some preiudise to the contrary.

And

And this was my intent and mind, not to prescribe to any man liuing a forme of confession of his fayth, but first to declare mine owne to al those which are minded to vnderstande it to the glory of my God: And then also to helpe according to my small power those, that are leaste of the Church of God. I hope also that at the leaſt I shall giue occasion to those which without comparison, haue wherewith better then I to furnishe and set out so profitable a woorke in Christendom, to compile and make some more absolute & perfect work, whose iudgementes I am so far from refusing, that on the contrarye I desire that all those that shall see this confession, wil conferre it diligently with the scriptures, which are the onlye true touch-stone to prooue true doctrin by. But if there be any thing herein which is worthy of reprehension, which I hope shall not be found in the substaunce of the doctrine, I am one which desireth with all my hart

hart to vnderſtand it, to amende the fault therof. If on the other ſide, ther be founde anye good thing in it, as I would be ſory if there were not, his be the praiſe which hath reuealed to me his holye truth, and ſhall reueale it yet more fully, when we ſhall haue the accompliſhment of that which we looke for.

*God be prayſed.*



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## The first point.

### *The first Article of the vnity of God.*

WE beleeue that there is one onely Diuine substaunce which we call God, and that not onely because the contemplation of naturall things teacheth vs the same (*a*) but much rather because the holy scripture witnesseth and declareth it vnto vs. (*b*)

a Rom. 1.

b Deut. 4. Ephes. 4.

### 2 *Of the Trinity of persones distinct in one vnity of substaunce.*

THe worde of GOD teacheth vs plainly, that this diuine substance is distinct really and truely from euerlasting into three persons, that (*c*) is to say, the father, the Sonne, and the holy ghost, which be one onely God, only (*d*) eternall, infinite and wholly perfect in himselfe. And these three persons be of one substaunce togeather consubstanciall

c Mat. 28. 1. Iohn. 5

d Act. 17. Deut. 4.

ciall and coeternall, without confusion of property and relation, and without any inequalities, as the Church hath decided by the holy Scripture against Sabellius, Samosatenus, Arrius, Nestorius, Marcion, Eutiches, and all other heretiques.

3 *Of the eternall prouidence of God.*

NOthing is done at auenture or by chance, or without the most iust ordinaunce and appointment of God, (*a*) although God be in no wise authour nor culpable of any euil which is committed. For his goodnesse and mighty power is such and so incomprehensible, that namely hee ordaineth (*b*) and doth well and iustly, euen that which the deuill and man doth euill and vniustly.

a Ephe. 1. Math. 10. Prouerb. 16.

b Act. 2. & 4 Rom. 9.

## OF GOD THE FATHER.

### The second point.

2 *The first Article of the person of the Father.*

We

WE beleeue in God the Father, a (a) person distinct from his sonne, and from the holy Ghost. a Iohn.1.

## 2 *How the Father is Creator and preseruer of all thinges.*

IT is he that hath created all of nothing, (b) when it seemed good to him by his eternall Worde, that is to say by his Sonne. And which hath set, established, and ordained all thinges, as also hee sustaineth and gouerneth all according to his eternall prouidence, by his infinite and substantiall power and vertue, which is the holy Ghoste, proceeding from the Father and the Sonne. b Gen.1. Heb.1.2.&. 11. Iohn.1.2.

## 3 *Of the creation of Angelles.*

WE beleeue that GOD did not onely create this visible Worlde: that is to say, the Heauen and the Earth, and all that is contained therein, but also the inuisible (c) Spirites of whose number those are which c Colos.2.3

continued in their pure Integrity by the singular grace of God by his blessed and happy (a) messengers for the preseruation of the elect. The other sort, to wit the deuils, being falne without any hope of rising againe, and that by their owne proper malice and wickednesse, bee condemned to perpetuall damnation which is the last issue of (c) their hope. And we detest the errour of the Saducies which deny that there be any spirites, and of the Manicheans (d) which holde that the Deuils had their beginning of them selues, and bee euill of their owne nature without corruption.

a Heb. 1.
b Iohn. 8.
c 2. Peetr. 2.
Luke. 8.
d Acts. 23.

## 4 *The workes of the Trinity are inseparable.*

WE do by no means seperate frō the father, neyther the Sonne nor yet the holy Ghoste, eyther in the creation or in the gouernment of all things, nor yet in any thing which appertaineth to the substance of God.

OF

# ¶OF IESVS *Christ, the onely Sonne* OF GOD.

## The third point.

### *The first Article of the diuinity of the Sonne.*

WE beleeue that Iesus Christe concerning his diuine (*a*) nature, is the only sonne of God begotten from euerlasting and not made, one with the Father in substaunce, coeternall and consubstantiall, equall to God his Father in all thinges and euerye where.

a Ioh. 1. 17.

2 *The sonne onely mediatour betweene God and his elect eternally ordained.*

THis is he onely whom the Father hath ordained from euerlasting, (*b*) to vnite him to mans nature, to thend to saue his elect and chosen by him, as followeth.

2. Timoth. 1

### 3 *God is perfectly iust and mercifull.*

GOD is perfectly righteous (a) wherevpon it followeth, that hee neyther will ne may suffer any iniustice vnpunished. He is also perfectly mercifull, (b) whereupon it followeth, that the good which he doth to man, he doth it of his full and onely grace.

a Exod.20. 2.Cor,6.

b Exod.34

### 4 *God is immutable.*

GOD is immutable in his Councels, (c) so it followeth that all which commeth or happeneth to man, hath bene eternally ordained by him, (d) according to that we haue sayde of his prouidence.

c Rom,3.1.

d Ephes. 1.

### 5 *The Counsell of God doth not exclude the second causes.*

THis doth not let but establish the seconde causes, by the which all thinges doe come to passe. For God in ordaining that which ought to (e) come, ordaineth also the meanes by that which it

e 1.Sam.12.

it pleaſeth him that ſuch things ſhoulde come to paſſe, yea in ſuch ſoꝛt that although ther be found ſome vice oꝛ fault in the ſecond cauſe, yet is there no euill in the euerlaſting councell of God.

### 6 *Man was created to declare the Iuſtice and mercy of God.*

THere ſhall be ſome ſaued and ſome damned, and all foꝛ the gloꝛy of God, as the whole Scripture doth declare. It followeth then, that foꝛaſmuch as nothing doth happen oꝛ come to paſſe at a venture oꝛ by chaunce, and that God doth neuer chaunge his purpoſe noꝛ minde, and God hath not oneꝛye foꝛſeene, but alſo eternally oꝛdained, to create man to ſpꝛead foꝛth and declare his gloꝛy (*a*) in ſauing (*b*) by his grace thoſe which pleaſeth him, foꝛgetting nothing appertaining to his Iuſtice: without the which ye cannot bee God, and (*c*) condemning other by his Iudgement.

a 1.Cor.11.
b Rom.9.
c Exod.9. Rom.9.

### 7 *Why it was neceſſary that the firſt man ſhould be created good and pure.*

FOR to execute this counsell it was necessarye that God shoulde creat man good and pure: for beside this, that God him selfe beeing good he can doe nothing but that which is good: but if man had beene created wicked or euill, God had not had iust occasion to punish the wickednesse, whereof he him selfe was the authour and maker.

8. *It was necessary that man should fall from his puritie,*

IT was then necessarye that man should so be created good, that notwithstanding he should be mutable and fall from this degree, and that by his owne only fault. For if sinne had not so entred into the worlde, (a) God had not founde such cause to magnifie his mercye, in sauing those which he hath ordained to saluation: nor matter to declare his iustice in condemning those, which he hath ordayned to his wrath to the ende he may punish them for their demerites.

a Rom. 11.

9 How

9 *How God hath created men good.*

THe Lord then, at that time which seemed good to him to execute his eternall counsell, created man (*a*) male and female after his owne image, and likenesse, that is to say, indewed with righteousnesse and true holinesse.

a Genes. 1. Exod 7.

10 *How man brought himselfe with all his posterity, culpable of the first and second death.*

MAn being such, (*b*) did willingly and without anye compulsion, ioine and knit himselfe to the deuil, and therefore became culpable of the firste and second death withal his posterity: & consequently hath made him selfe and al his culpable of al ỹ, which leadeth to the one and other of these two deaths.

b Genes. 2. Rom. 5.

11 *The way which leadeth to the first death.*

THe corruption of humors with infinit other inconueniences, descending and distilling from the sinne of

Adam by lineal succession, hath brought all men vnder subiection to the firste death, which is the seperation of the soule from the body, with the putrification of the body.

Read Aug. in the 13. booke de ciuitate dei. 2, 12. 13, & 14. Chap.

12. *The first death cannot be eternall.*

THis first death can not be eternal. For by that meanes the bodye at leaste had escaped the eternall death, which bringeth with it sorow and perpetuall punishment: and likewise it should neuer haue enioyed the eternall felicity: and so by this meanes the eternall counsell of God concerning the declaration of his mercye and iustice should be made voyd.

13. *The way which leadeth to the second death.*

THe inward corruption of the whole man nothing reserued (the which we call original sinne)(a) maketh euery man, euen from the very first beginning of his conception, the Childe of wrath, and subiect to the seconde and eternall death. For, to speak briefly, this corrup-

Gene. 6. Philip. 15. Ionh. 3. 2.

corruption maketh vs altogeather vnprofitable, yea contrary to all goodnes, and wholly subiect to sinne. Wherupon S. Augustine sayd, agreeing (a) with the scriptures, that the will of man vanquished of sinne into which it fell, nature was depriued and lost her liberty. And againe, (b) that man euill vsing freewill hath lost it and him selfe with all. Item (c) men, saith he, labour to find what good there is in their owne will, but know not how a man should find any.

(a) Li. de perfectione iustitiæ.

(b) Lib. enchiridion ad laurentium. chap. 30.

(c) Li. 2. de precatorum meritis. cap. 13.

14. *What freewill remaineth in man after sinne.*

NOtwithstanding we deny not, (d) but that men haue sufficient light to make them with out excuse. And we spoyle them not, nor depriue them of their naturall faculties and powers, which we affirme not to haue bin clean taken away, but corrupted, as of reason, iudgement, will, & such others to make them stockes or blockes: nor yet of freewill, so that they ioyne this to it, that al is nothing but darknes and enemity a-

(d) Rom. 1.

gainst

gainſt God: and that by this word free-wil be not vnderſtand a naturall power to thinke, will or do good or euill, but a wil not conſtrained, the which notwithſtanding can not (a) nor will not anye thing but all together euill, ſo much is the nature of man not being regenerate (that is to ſay not healed nor reſtored by grace) not only wounded or hurt, but vterly and altogether corrupted, and alſo willingly become the ſeruaunt of ſinne. Therefore ſayde S. (b) Auguſtine, that the fault which followed the ſinne, and which is the punishment, hath tourned liberty into neceſſity. Item (c) freewill as it is bonde and thrall, is nothing worth but to ſinne and fall.

a Iohn. 3. Rom. 8.

b Li. de perfectione iuſticiæ.

c Li. 3. ad bonifacium.

## 15. *A briefe ſome of originall ſinne.*

ORiginall ſinne then, is a full corruption of the whole nature of man, the which corruption is proceeded from Adam into all his race, and bringeth foorth in man three maner of ſins. The firſt comprehendeth euery inward mo-

motion and thought in mans vnderstanding, although the will giue not consent therevnto. For God requyreth to be loued with all the vnderstanding: and we haue already sayde that it is vtterly and altogeather corrupted. The second maner of sinne is, when the will and affection doth consent thereto. The thirde is, when men euen enforced them selues to execute that, which inwardlye they haue conceiued and willed.

### 16. *How God turneth mans sinne to his glory.*

SO now there remained (*a*) nothing, but that all the whole worlde should runne to ruine and destruction, but that God beeing not onely most righteous, but also moste mercifull had eternallye ordayned a meane to cause all those thinges to tourne to his great glory: to wit (*b*) to the greater declaration of his infinite goodnes towardes those, which he hath also ordained (*c*) and chosen eternally to be glorified in their saluation: and

a Rom.3.

b Rom.3.

c Rom.8.

a Rom. 9.

and likewise to the declaration of his power (*a*) & wrath, by the iust iudgemēt and condemnation of the vessells of wrath prepared to destruction. For as

b Epist. 103. ad Sixtum.

S. (*b*) Augustine sayd very well: if all were deliuered, that which were due to sinne by iustice, shoulde be secreat and hid: and if none were deliuered, that should not be seene which grace had giuen and graunted.

17. *Iesus Christ the onely mediatour ordayned and promised.*

THis one and all onely meane, is the misterye of the incarnation of the sonne of God, with all that which followeth it, who was from age to age promised, euen from (*c*) Adam vnto S. Iohn: was published and preached by the Patriarches and Prophetes: was also figured diuerse wayes vnder the lawe, as is at large contayned in the bookes of the old Testament, to the end that man might be saued by faith in Iesus Christ for to come.

c Genes. 3. Deut. 18. 2. Sam. 7.

18. *The*

18. *The agreement and difference of the old and new Testament.*

There was neuer but one couenaunt of saluation betweene God & man, if wee consider the substaunce thereof, which is Iesus Christ. (a) But in consideration of the circumstaunces, there are two testaments or couenants, wherof we haue the names & autentike registers, called the holy scripture and word of God. The one is called the old: the other the new, (b) which is the better, abolishing the olde, for as much as the old did not propound and set foorth Iesus Christ but a farre off, and hidden vnder shadows and figures which were abolished by his comming.

a Heb.13. 1.Tim.1. 1.Cori.10. Read all the Epistle to the Hebrues.

b Ierem.11. Heb.8.

19. *Wherfore it behooued Iesus Christ to be a very naturall man in body and soule without sinne.*

It behoued the Mediatour of this couenaunt and reconciliation, to be a very man and without any spot of originall sinne or other, for those reasons follow-

a 1.Tim.2. lowing. Firſte, for as much as (a) God is iuſt, and man was bound and indebted to his wrath by his naturall corruption, (as we haue declared heretofore in the fifteenth Article): it was meete there ſhoulde be a verye man, in whom this ruine and decay ſhoulde be thoroughly and perfectly repayred for to pleaſe God. Secondly, (b) man is bound to accompliſhe and fulfill all the righteouſneſſe, which GOD requyreth of him for to be glorified: Then there muſt be a man for to accompliſhe perfectly all righteouſneſſe to pleaſe God. Thirdly, (c) all men bee couered with an infinite number of ſinnes as well inwardlye as outwardlye, and therefore culpable of the malediction of God: of neceſſity there muſte be a man, which ſhould ſatiſfie fully the inſtice of God for to pleaſe him. Fourthly, (d) no man beeing corrupt, coulde in anye wiſe beginne to doe the leaſte of thoſe thinges, but rather ſhoulde haue neede of a Redeemer euen for him ſelfe, much leſſe then coulde he redeeme or deliuer other men, or doe

b Math.3. Rom.5.

c Rom.3. Act.20.

d Rom.8. Rom.5.

any

any thing which should be pleasing or acceptable to God.

It was needefull then, that the (a) Redeemer and Mediatour of man, shoulde be a verye man in body and soule, and yet neuertheleſſe perfectlye and altogeather pure and cleane from all sinne.

a Rom. 14

20. *Wherefore it was needfull that Iesus Christ should be very God.*

IT was of necessity that this Mediator shoulde be verye (b) God and not onely man, for these reasons folowing. First, (c) if he had not beene very God, he should not haue beene a Sauiour, but shoulde haue needed a Sauiour for himselfe. Secondly, (d) there must be before the iustice of God, proportion between the fault and the paine thereof. The offence or fault is infinite, for as much as he is infinite against whose maiesty it is committed: therefore it was needfull to haue satisfaction that is infinite, and consequently that he which shoulde

b Iohn. 1. & other places infinite.

c Esay. 43.

d Rom. 3.

do it as very man should also be infinit,
a Iohn. 14. that is to say very God. Thirdly, (a) for
2. Cor. 5. that the wrath of God is infinite, there
was no strength of man or angel, which
coulde haue bene able to beare such a
burden, but he should fall and be ouer-
whelmed vnder it: therefore it was
needefull that he which shoulde rise a-
gaine, hauing the victory ouer the De-
uill, sinne, the worlde and death ioyned
with the wrath of God, shoulde bee not
onely perfect man, but also very God.
Finally, God the better to declare his
incomprehensible goodnes, wold make
b Rom 5. his grace not only equal (b) with our of-
fence, but would that it should exceede
and surmount the trespasse. For this
c 1. Cor. 15. cause, euen as the (c) first Adam ỹ author
of our offence, though he were created
to the Image of God, yet notwithstan-
ding was earthly as his frailty and
weaknesse hath well declared: so on the
contrary Iesus Christe the second A-
dam, by whome we be deliuered is in
such wise perfect and very man, that
hee is also Heauenly, that is to say ve-
ry God, for as much as the fulnesse of
the

(a) the godheade dwelleth in him bodily. So that if the disobedience of Adam doth astonish or make vs afraide, the righteousnesse of Jesus Christe shoulde much more comfort and establishe vs, and that we shoulde hope for a life obtained vs by Jesus Christe much better, then that which we haue lost in Adam: yea so much better as Jesus Christ is aboue Adam.

a Colloss. 2.

## 21 *Howe the mistery of our saluation was fulfilled in Iesus Christ.*

WE confesse then, that for to fulfill the couenaunt promised to the auncient (b) fathers, and propheſied by the mouth of the Prophetes, (c) the true and onely eternall sonne of God in the time ordained of the father, tooke on him the forme of a seruaunt, that is to say, a very humane (d) nature with the infirmities of the same, sinne excepted, being conceyued in the wombe (e) of the blessed virgin Marie by the holy

b Esai. 7.

c Rom. 1. Phil. 2.

d Heb. 4.

e Math. 1.

holy Ghoste, without any operation of man.

12 *The two natures were vnited and knit in one person from the first instant of the conception.*

a Math.1. Luke.1.

WE confesse that from the first instant of this conception, (*a*) the person of the Sonne was inseperably vnited with the nature of man, in such sort that there be not two Sonnes of God, nor two Iesus Christes, but one onelye Sonne of GOD Iesus Christ, very God and very man: yet neuertheless both these natures abiding and remaining in their seuerall properties. For the diuinity seperated from the humanity, or the humanity deuided or pluckt from the diuinity, or the one confused with the other, woulde serue vs to no purpose.

23 *The virgin Mary is mother of Iesus Christ God and man.*

b Math.1. Luke.1.

IEsus Christ very God and very (*b*) man, that is to say, hauing a very true

true and humaine soule, and a very humane body formed of the substaunce of the virgin Mary, daughter of Dauid, by the vertue of the holy Ghoste, was by this meanes conceiued and borne of the same virgin Mary, a virgine I say, both after and before her deliueraunce: and all this was done for the accomplishment of our reconciliation.

## 24 *The summe of the accomplishment of our saluation in Iesus Christ.*

HE therfore came (*a*) down on earth for to drawe vs vp to Heauen. He hath borne the payne due to our sinnes, clearely to discharge vs, euen from the (*b*) beginning of his conception vnto his resurrection: (*c*) He hath fulfilled perperfectly all righteousnesse, for to couer our vnrighteousnesse: hee hathe declared (*d*) to vs all the will of God his Father, both by workes and also by Wordes, to the ende to shewe vs the true waye of Saluation. In fine, for the whole and full Satisfacti-

a Ephes. 2.

b Math. 11. 1. Pet. 2. & 3. Esay 53.

c Rom. 5. Math. 3.

d Iohn. 15.

on for our ſinnes which he tooke vppon him, he was bounde (*a*) to vnbinde vs: condemned for to deliuer vs: he ſuffered great and infinite ſhame, for to deliuer vs from all confuſion: he was nailed (*b*) on the Croſſe for to faſten therein our ſinnes: hee died (*c*) and ſuſtained the curſe and malediction which was due to vs, for to appeaſe the wrath of God for euer by his onely oblations made: hee was buried (*d*) to approoue and verify his death, and to vanquiſh death, euen to the houſe thereof, that is to ſay, euen to the graue: wherein hee felt no corruption, for to declare that euen in dying he had ouercome and vanquiſhed death. He was raiſed againe in (*e*) triumph as a conquerer, to the end that al our corruption being deade and buried, we ſhould be renued into a newe ſpirituall and euerlaſting life, and that therby the firſt death ſhould be no more to vs a puniſhment dew for ſinne, and as it were an entraunce into the ſecond death: but contrariwiſe a finiſhing and ende of the death of our corruption, and an entraunce into eternall life.

a Eſay. 53.

b Colloſ. 2.

c Galat. 3.

d Actes. 2.

e The ſixt to the Romans and thorough out, almoſte in al S. Pauls Epiſtles.

f Actes. 3.

Finally,

Finally, hee being raiſed, afterwarde was conuerſaunt heere on earth by the ſpace of foꝛty dayes, to confirme and appꝛooue his reſurrection. He aſcended viſible and verily into Heauen, where hee is ſet on the right hande of God his father, and hath taken poſſeſſion (a) of his eternall kingdom foꝛ vs and foꝛ our behooſe: foꝛ whoſe ſake alſo hee is the onely mediatour (b) and aduocate, (c) gouerning his Church by his holy ſpirite, vntill the number of the elected of God his father bee accompliſhed and fulfilled.

a Iohn. 14

b 1. Tim. 2.

c Math. 28.

25 *How Ieſus Chriſte being aſcended into Heauen, is neuertheleſſe heere on earth with his flocke.*

WE vnderſtand that glozy hath bꝛought (d) immoꝛtality to the bozy of Ieſus Chꝛiſte, but hath not taken away the nature of his bozy: there foꝛe concerning his humaine (e) nature, hee hath taken it from vs into Heauen, where he ſhall dwell vntil the time hee ſhall come to iudge the quick

d Luke. 24.

e Actes. 1. 2.

and the dead: (a) but concerning his diuinity and the working of the holy spirite, hee is with his elect, and shall bee vntill the end of the worlde, as Christe hath sayde: The poore (b) shall yee haue alwaies with you, but me shall ye not haue. And also as the Angels sayde to ỹ Apostles after his ascension: (c) Iesus which is lift vp from you into heauen, shall come again euen as ye haue seene him ascend into heauen: And as S. Peter sayde to the Iewes, that the heauens must hold him vntill (d) the restoring of all thinges. Whereupon Saynt Augustine (e) sayde well, agreeing with the Scripture: *that wee ought to take heede that we doe not so confirme the Diuinity, that wee deny the verity of the bodye: and not to make this conclusion, that those thinges which are in GOD bee euery where, as God is euery where.*

a Math. 28.

b Math. 28.

c Actes. 3.

e Epist. 57 ad Dardanu.

29 *There can be no other new religion then this.*

IN this misterye of our redemption which mans reason cannot attaine, GOD is declared to bee verye GOD, that is to say, perfectlye righteous and perfectlye mercifull. Firſt perfectly righteous in that (a) he hath punished all our sinnes very sharplye in his person, (b) who made himselfe a satisfaction and pledge, to wit, in Jesus Christ: and moreouer doth not receiue vs nor allowe vs as his children, (c) except we be couered and cloathed with the innocency, holinesse, and perfect righteousnesse of Jesus Christ. On the other part, he declareth himselfe to be perfectly mercifull, in that hee finding in vs nothing but cause and matter of damnation, (d) yet woulde that his Sonne shoulde take our nature, in whome hee founde a remedy to appease his iustice, (e) whome also he doth communicate to vs freely with all his treasures, to the end ỹ wee may be partakers of eternall life by his only goodnes & mercy: so that by faith we lay holde on Jesus Christ as shalbe shewed hereafter. But contrariwise al re-

a Rom. 2.
b Tim. 2.
c 2 Cor. 5. Rom. 8. Colloſ. 2.
d Rom. 5.
e Rom. 8.

ligion (*a*) which doth oppose or set a gainst the wrath of God, anye other thing then the onely innocency, righteousnes, and satisfaction of Jesus Christ apprehended by faith, spoyleth God of his perfect righteousnesse and mercye, and consequently ought to be holden for false and deceitfull, as shall be declared in the seuenth poynt.

a 1.Cor.2.

## OF THE HOLY Ghost.

### The fourth poynt.

*The first article of the Person of the holy Ghost.*



E beleeue in the holye Ghost, which is the (*b*) coeternall and consubstantiall power of the Father and the Sonne, in whome hee is resident, and from whom he (*c*) proceedeth beeing one God (*d*) with them, and neuerthe-

b Genes.1.

c Iohn.14.

d Rom.8.

uertheleſſe diſtinct in(a)perſon. a Mat.3.

2. *Of the effectes properly conſidered in the holy Ghoſt.*

THE infinite force and vertue of him, is declared in the creation (*b*) and preſeruation of all creatures from the beginning of the worlde, and principally ſhall be conſidered by vs in this preſent Treatiſe, according to the effectes which he bringeth foorth in the children of God, in bringing with him his grace (*c*) to make them feele the efficacie and vertue thereof: and briefly to bring them from degree to degree, to the right ende and marke whereunto they bee predeſtined before the foundation of the worlde. b Gene.1. c Rom.8. d Epheſ.1.

3. *The holy Ghoſt maketh vs partakers of Ieſus Chriſte by faith onely.*

THe holy Ghoſt then is the ſame, by whom the Father doth put and keepe

keepe his elect in possession of Jesus Christ his sonne, and consequently of al the graces which be necessary to their saluation. But first it behooued that the same holye spirite make vs capable and meete to receiue the same Jesus Christ, the which he doth in creating (a) within vs by his meere diuine goodnes and mercye, that which we call fayth, the onely instrument (b) to take holde of Jesus Christe, when he is offered to vs, and the onelye vessell to receiue him.

a Ephes.1.

b Iohn.3.

4. *What meanes the holy Ghost vseth to creat and maintaine faith in vs.*

HE vseth two ordinarye meanes, (neuertheless without communicating his vertue to them, but working by them) for to create in vs this instrument of faith, and also to maintaine and confirme it more and more: (c) that is to saye, the preaching of the worde of God, and his Sacramentes, as shall be hereafter sayde. For first we will declare

c Mat.28. Actes.9. Rom.10. Iames.1. 2.Pet.1.

clare what this precious faith is, and what be the effects therof.

5 *How necessary faith is, and what faith is.*

WE be such (a) enemies of our own saluation by reason of our naturall corruption, that if GOD did but onely aduertise vs that we should finde our saluation in Iesus Christ, we wold make but a mocke of it, as the worlde hath alwayes done, and will doe vntill the ende of the worlde. Moreouer (c) if he had not ioyned other thinges to it, but onely tolde vs that the meanes to feele the fruite of this medicine against eternall death, is to beleeue in Iesus Christe, this had serued no more then the other. For concerning all this we be but dume, (d) deafe, (e) and naturally blinde, (f) and it had beene as impossible for vs to (g) beleue of our selues, as it is impossible for a man ỳ is deade to flie. Wherefore it was necessarye that with the same, this our good Father which hath elected vs, should come and

a Rom. 8, 1. Cor. 2.
b Luke. 23.
c Iohn. 3.
d Psal. 51.
e Pro. 40.
f Iohn. 1.
g Iohn. 12.

and rebubble his mercye towardes his enemies, and declaring (a) to vs that he hath so loued the worlde that he hath giuen his only begotten sonne, vpon this condition, that whosoeuer embrace him by faith, shall not perish. He createth in vs likewise this meanes of faith which he requyreth of vs. Now the faith which we speake of, is not to beleeue onelye that God is God, and that the contents of his word bee true (for the Deuilles haue this fayth (b) and can not but tremble at it) but (c) we call faith a certaine knowledge, which the holy Ghost by his onelye grace and goodnesse, engraueth more and more in the heartes of the elected of God, by the which eche one of thē being assertained in his hart of his election, doth apply and appropriat to him selfe the promise of his saluation in Jesus Christ. Faith I saye, beleeueth not only that (d) Jesus Christ is dead and risen for sinners, but proceedeth to embrace Jesus Christ, in whom onelye she trusteth and so assureth her selfe of her saluation that she (e) doubteth

a Iohn.3.
b Iames.8.
c 1.Cor.2.
d Rom.8.
e Ephes.3.

teth not, and for that cause sayde saint Bernard (*a*) according to all the scripture as followeth. *If thou beleeue that thy sinnes may not be put away, but by him whom thou hast offended, and also who is not subiect to sinne, thou dost well: but yet ioyne thereto another point, that is to saye, that thou beleeue also that by him thy sinnes be forgiuen. And this is the witnesse which the holy Ghost bringeth in our heartes, saying:* Thy sinnes are forgiuen thee.

a First Sermon of the annunciation

## 6. *What is the obiect of the true faith, and of what force it is.*

FOR as much as Iesus Christe is the marke of our faith, euen as is declared vnto vs in the holye Scripture and worde of GOD: there followeth two poyntes which are well to be noted, the one that where there is no worde of God, (*b*) but onely the worde of man, whatsoeuer it be, there is no faith but onely a dreame or opinion, which can not but deceiue vs: the (*c*) other point is, that faith em-

b Rom. 10. Gala. 1.

c Iohn. 17. 1. Cor. 1.

bra-

bꝛaceth and appꝛopꝛiateth to it ſelfe Ieſus Chꝛiſt, & all that is in him foꝛ as much as he is giuen vs on that condition that we beleeue in him. From whence one of theſe two thinges doe follow: that either all that which is neceſſary to our ſaluation, is not in Ieſus Chꝛiſt: Oꝛ if all be there, that hee which hath Ieſus Chꝛiſt by faith hath all. Now, to ſay that all that is neceſſary to our ſaluation is not in Ieſus Chꝛiſt, is a blaſphemy moſt exectable, foꝛ (a) that were to make him no Sauiour but in a part. There reſteth then the other part, that is to ſaye, that in hauing Ieſus Chꝛiſte by faith, we haue all (b) thinges in him, accoꝛding as the Apoſtle ſaith (c) That there is no condemnation to thoſe which be in Ieſus Chriſt.

a Math. 1. Rom. 6.

b Rom. 5.
c Rom. 8.

7. *How this is to be vnderſtande, which we ſaye, as Saint Paule ſayth, that we be iuſtified by onely faith.*

THE reason is, because that faith is the instrument which receiueth Iesus Christ, and by consequent receiueth his righteousnesse, that is to saye, all perfection. When we saye than as Saint Paule sayde, (a) that we be iustified by onelye faith, it is not to saye that faith is a vertue which maketh vs righteous in our selues before God (for that were to set our selues in the place of Iesus Christ, the which onely is our perfect and entier righteousnesse) but we vnderstande that we be iustified by faith, for as much as it embraceth him which iustifieth vs, that is to saye Iesus Christ, in such wise that it vniteth and knitteth vs togeather with him, to be partakers of all the goodnesse which he hath, the which beeing allowed and imprinted in vs, is fullye sufficient, to make vs perfect and accepted for righteous before God.

a Rom. 5. Galath. 2. Philip. 3. 2. Tim. 1. Titus. 3. Hebr. 1

1. *To be assured of our saluation by faith in Iesus Christ, is nothing lesse then arrogancie or presumption.*

By

By this it appeareth that to be assured of our saluation by fayth, is not any arrogancy (*a*) or presumption: but on the contrary part, it is the onely meanes to take all pryde from our selues, for to geue all glory to God. For fayth onely teacheth vs to goe out of our owne selues, and to knowe that in vs there is nothing, but matter of all damnation, and sendeth vs to one onely Iesus Christe, by whose onelye iustice it teacheth and assureth vs that, we shall fynde saluation before God. For all that whiche is in Iesus Christ (that is to say, all righteousnes and perfection) is counted and allowed to vs as properly our owne, so that we embrace hym by fayth. And hereupon Saint Bernard saide, (*b*) *that the witnesse of our owne conscience is our glorie, not such a witnesse as the glorious prowde Pharisey had, being deceiued in his owne thought, and deceiuing his master, the which witnesse is not true: but the witnesse is true which the holy Ghost witnesseth to our spirite.*

a Rom.6. Heb.10.

b First sermon of the annuntiation.

9 *Fayth findeth in Ieſus Chriſt, all that is neceſſary to ſaluation.*

THis word ought to bee expounded particularly, ſo that it may bee knowne whether by fayth we doe apprehend ſufficient remedy for to aſſure vs fully of eternall life, according as is sayde, the (*a*) iuſt ſhall liue by fayth. a Rom. 1. Galath. 3.
We ſay then that al that which letteth man to haue acquaintance with God, which is perfectlye iuſt and good, lieth in three pointes, in the which wee finde as many remedyes ready prepared, not in our ſelues but in Jeſus Chriſte onely. So we haue nowe nothing elſe (*b*) of our owne, but Jeſus Chriſte, and all that which hee hath. b Iohn. 17.
Prouided alwayes, that we be by faith vnited and conioyned with him as partakers of all his goodnes. For the which cauſe the Church, that is to ſay, the aſſembly (*c*) of the faithfull, is called the Spowſe of Jeſus Chriſt her huſbande, c Rom. 7.
for to ſhewe the coniunction and communiõ which is between Jeſus Chriſt,

and those which by faith be ioined with him: for in vertue of this conunction and and spirituall marriage by faith, he taketh all our miseries vpon him selfe, and we do receiue all his treasures of him by his pure goodnesse and mercy, as followeth.

10 *Of the remedy which faith findeth in Iesus Christe onely, against the first assault of the first temptation, grounded vppon the multitude of our sinnes: and what assurance there is in this case, eyther vpon the Saintes, or vpon our selues.*

LEt vs then see, how in Jesus Christ onelie we finde sufficient remedies against all the temptations of Sathan, and all dismaying of Conscience. First Sathan and our owne Conscience to shewe our vnworthinesse, setteth before vs the nature of God perfectly righteous, as cheefe enimy and reuenger of all iniquity. Nowe sith that wee finde that wee bee couered with an infinite number of iniquities, it followeth that we

we can looke for nothing, but ꝯ reward of ſinne, that is to ſay, death (a) eternall. What can man alledge nowe againſte this concluſion? Certainly nothing that is auailable, except it bee that which I ſhall ſay hereafter. For firſt, if he haue recourſe vnto Gods mercy, forgetting his iuſtice, hee deceiueth him ſelfe. For this is a thing moſt ſure, that God is in ſuch wiſe mercifull, that notwithſtanding his iuſtice muſt bee entirely and fully confeſſed, as wee haue declared heere before in the twentye ſixe Article of the eight point. If then wee will alledge for a cloake to couer our ſinnes the merites of Saintes: firſt we do them great wrong, for as much as Dauid himſelf crieth out and ſaith: Enter (b) not Lord into iudgemēt with thy ſeruant: And in another (c) place, he confeſſeth ꝯ his works can not attaine vnto God. And what ſaid Paule of Abraham that holy perſon & father of the faithful? If Abrahā, (d) ſaith he, had bin iuſtified by works, he had wherein to reioice, but not toward God: for what ſaith the ſcripture? Abraham beleeued

a Rom. 5.

Auguſtine, the merites of Saints firſt reaſon.

b Pſal. 143.

c Pſalm. 16.

d Rom. 4. 2.

*God*, and that was counted to him for righteousnesse. And what sayth Saint Paule of himselfe: truely, (*a*) sayth he, I know not my selfe to be culpable, but yet am I not thereby iustified. How can we then alledge the merites of Saintes, for a satisfaction for our sinnes, forasmuch as themselues had no refuge but (*b*) to the onely mercy of GOD, being pacified by Iesus Christe. * Moreouer, if it had beene so that the Saynts had merited Heauen by their holy life, (the which coulde not be, syth they doe testify them selues the contrary) had they not receiued already the payment and reward for their merites and good workes: By what right or Title then, can wee alleadge their merites any more: * For to say that they had so many merites, that there remained ouerplus for other, is that not asmuch as falsely that which they haue left vs in writing: And what more: Is it not as much as to say, that they had nothing to doe with the death of Iesus Christe, because they had in them more merites and goodnesse then they

a 1. Cor. 4.

b Philip. 3.

* Second reason.

* Third reason.

they needed? And moreouer * if they had merites more then they needed, by what right know we that they be ours? Is it because we thinke that wee haue bought them? Beholde Saint Peter reproued Symon the magician of this false and cursed marchandize: thy mony and thou perish together, saith he, because thou thinkest to buy the gift of God with mony. Beholde nowe how we thinking to honour the saints, dishonor them as much as we can possible. But now if the workes of Saintes can take no place, or profite vs in this point, what can wee find in our selues, or in any other man liuing, that can be sufficient? But for to cut of all suche false imaginations, let vs consider the reasons following.

* Fourth reason.

a Actes.8.

First, woulde wee not coumpt that man without his Wit, which woulde perswade him selfe to be quit with his creditor vnder this colour or pretence, to haue dreamed that hee had payed his debt, or that another had payed it for him: euen so doe wee towardes God, when we bee content with the satis-

faction of Jesus Christe onely. For what foundation or grounde hath all the will-workes, or merites of Saints worshippinges, but onely the fantasie and imagination of man? As though GOD ought to take all thinges wel whiche we inuent, or seeme well to vs? But contrariewyse, here what Jesus Christe saith with his owne mouth: They honor me in (a) vaine, saith he, keeping commaundementes of men: and in another place he saith, (b) when ye come to appeare before my face, who required such things of you to tread in my courtes? &c.

a Math. 7.

b Esay. 1.

Secondly, when we say that we stay vpon the only mercy of God, and yet doo alledge or thinke, that we haue satisfied or paied parte altogeether, is not this a derogation to his mercy?

Thirdly, not to be satisfied (c) with the onely merits of Jesus Christ, but to go about to ioyn and anner other with him, is it not as much as to deny Jesus Christ to be our onely sauiour, & to make him but a (d) sauiour in parte? Fourthlye, is not this the robbinge of

c Rom. 4.

d Galat. 12.

God

God of his perfect Iustice (a) and so consequentlye of his Diuine power, when wee bee so foole-hardye to sette againste his merites, the wozkes of man, wherein bee so manye imperfections, howe excellente so euer they (b) be to pacify the wzath of GOD: And yet the Wzsphet Dauid sayd, (c) Enter not Lorde into iudgement with thy Seruaunte. &c. Let vs learne therefoze to aunswere to the fozesayd argument of Sathan after another manner, that is on this wyse. Thou sayest Sathan that GOD is that perfectlye righteous and reuenger of all iniquitie. I doe confesse, but I will ioyne thereto another pzopertye of Iustice whiche thou haste lefte oute, that is, foz as muche as GOD is righteous, hee is contente with one paymente. Thou wilte saye then, that there bee infinite iniquities in mee whiche deserue eternall deathe. I doe graunte, but I adde moze to it whiche thou haste maliciously omitted, that is, (d) that the iniquities which bee in mee were mosse sufficiently reuenged & punished in Iesus

a Rom. 3.

b Luke. 17.

c Psal. 143.

d Rom. 3.

Christ, which hath born the iudgement of God in my stead. So vppon this I make my conclusion contrary to thine, that is to saye, for as much as God is
a Rom.3. righteous and (*a*) wil not be paid duble,
b 1.Cor.5. and Jesus Christ God (*b*) and man hath by one infinite obedience made satisfac-
c Rom.5. Phil.2. tion to (*c*) the infinite maiesty of God: it
d Rom.1. followeth (*d*) that my iniquities can no more fray nor trouble me, my accounts
e Colos.2. (*e*) and debtes beeing assuredly raised and wiped out by the precious bloud of Jesus Christe, which was made accursed (*f*) for me, dying righteous for the
f Gala.3. (*g*) vnrighteous. Upon this we may
g 1.Pet.3. be sure, that Sathan will set before our eyes al our afflictions and troubles,
h Rom.5. Ephes.5. & especially death, (*h*) alleadging that they be as many sufficient testimonies against vs, that God will not forgiue vs our sinnes. But we must replye to that concerning afflictions. First although all kinde of afflictions and also death, be entred into the world thorow sinne, yet God when he punisheth vs, hath not euer respect to our sinnes, as it appeareth in the History of Job,

and

and (a) many other places: but in scorging vs he hath diuers (b) respects tending to his glory and our profit: as shal be sayde hereafter in the laste Article of the fourth point. Furthermore, although God doth afflict his elect for their sinnes, vntill they feele the verye paines of death, (c) yet is he not angrye with them as a Iudge to condemne them: but as a Father (d) chastising his Children to preserue them from perishing (e), or giue other example.

a Iohn.6.
b 1.Peter.1. Iames.1.
c Iob.13.
d 2.Cor.6. Hebr.12.
e Sam.7.

II. *The remedy which onely faith findeth in Iesus Christ onely, against the second assault of the first temptation grounded vpon this, that we be vnfurnished of the righteousnesse which God requireth of vs.*

THE second assault which Sathan may make against vs, because of our vnworthinesse is, that it is not sufficient to haue liued without sinne, or to haue satisfied for our sinnes, but is requyred furthermore that man should fulfill

fulfill the whole law, that is to say, that
hee hath loued God perfectly, and his
a Deut. 17. neighbour as him selfe. Bring (a)
Gala. 3. foorth then this righteousnesse, or els
Rom. 4. how wilt thou beare the curse of the
lawe and the maiestye of God? Now
what can all the righteousnesse of man
helpe vs against this assault? For here
is spoken of a perfect obedience accor-
ding to the law, which was neuer found
but in Iesus Christ onely. Let vs learn
here againe to appropriat to vs by faith
another treasure and benefite of Iesus
Christ, that is to say, his righteousnes.
b Math. 3. For we (b) know that it is he that hath
Philip. 2. fulfilled all righteousnesse, hauing per-
Esay. 53. fectly obeyed God his father, & perfect-
c Rom. 5. ly loued his enemies, (c) so that he be-
d Galath. 3. came accursed (d) for them as S. Paule
saith, that is to wit, he did beare the
e Colos. 1. iudgement of the wrath of God (e) for
2. Corinth. 5. them, to the ende that we beeing clad
with this perfect righteousnes, which
is imputed to vs by faith, as though it
f Ephes. 1. were properly our owne, (f) we may be
made acceptable before God as Bre-
g Iob. 2 thren, (g) and coheyres with Iesus
Christ.

Christ. Now for this point, Sathan must perforce haue his mouth stopped, so that we haue the faith which maketh proper to vs Iesus Christ, with all the riches and treasures which he hath to communicate to those which beleeue in him.

12. *The third assault of the same temptation, grounded vppon the naturall corruption, or originall sinne which is within vs.*

SAtan hath yet remaining one assault in the temptation of our vnworthynesse, which is this. Although thou hast satisfied for the paine of thy sinnes in the person of Iesus christ, and that thou art also clothed with his righteousnes, yet art thou corrupted in thy nature, (a) wherein alway remayneth the roote of all sinne. How darest thou then appeare before the maiesty of God enimy to all vncleanes, (b) and also which seeth ỹ votom of thy hart (c)? Now cõcerning this point, we finde yet one ealie remedye in Iesus Christ only vpon whom we must stay. But we be yet so enclosed in this mortall

a Rom. 7.

b Iob. 4. Psalm. 1.

c Psalm. 44. Iames. 1.

a Rom.7. mortall (a) body that we do not the good which we would, and as yet doe feele
b Rom.3. the sinne (b) that remayneth in vs, and the flesh that striueth against the spi-
c Gala.5. rite, (c) by reason whereof we be yet defiled in body and soule concerning our
d 2.Cor.4. selues (d), but for as much as by faith
e 2.Cor.6, we be vnited, incorporated, (e) rooted,
f Ephes.4. (f) and (g) grafted in Iesus Christ, by
g Colos.2. whom our nature hath beene from the first moment of his conception more
h Rom.6. fully (h) restored and sanctified, and
i Math.1. made more pure, (i) then euer it was created in Adam, for as much as Adam was made but according to the image
k Heb.2. of God, & Iesus Christ is (k) very God, who hath taken vppon him our flesh conceiued by the vertue of the holye
l Genes.1. Ghost, (l) this sanctification of Iesus Christ is imputed to vs as our owne,
m Rom.8. then can not the natural (m) corruption which resteth partly yet in vs come in accompt, for as much as it is couered and cloathed with the holinesse of Iesus Christ, who is much more able to sanctifie and cleanse vs before God, then the naturall corruption is to de-

kle and corrupt vs.

13. *The remedy against the second temptation, whether we haue faith or not.*

IN the second temptation Sathan shal reply vpon this that Iesus Christe is not dead for all sinners, for as much as all shall not bee saued. Then let vs haue recourse to our faith and aunswer him: that true it is (*a*) none but the beleeuers doe receiue the fruite of this passion and satisfaction of Iesus christ, but this in stead of dismaying vs doth rather establishe vs: For that we doe know in our hearts, that we haue faith whereby it is already sayd in the thirde article of this fourth point, it is not inough only to beleeue that Iesus christ came to saue sinners, but we must particularly euerye man apply and appropriat Iesus Christ to him self (*b*) in such wise that he do conclude with himselfe, I am in Iesus Christ by faith, & therefore I can not perish, but am sure of my saluation. So then to be assured that we

a Rom. 8. 2. Corinth. 2 1. Iohn. 4.

b Rom. 8. 1. Corinth. 2. 1. Iohn. 5.

we haue ouercome Sathan in these three assaultes of the first temptation, and also to resist the second, we must examine our selues whether we haue this faith or not. The meanes is to ascende by the effectes vnto the knowlege of the cause which worketh them. Nowe the effectes which Jesus Christ worketh in vs, when we haue apprehended him by faith, be of two sortes. The first is, the testimonie whiche the holie spirite bringeth to our spirites that we be the children of GOD, and which maketh vs cry abba father.(a) in a certaine assuraunce. Secondlye, we must vnderstand when we ioine and appropriat to our selues Jesus Christ by faith: It is not by a certaine vaine or foolish fantasie and Imagination, but really and (b) in deede although it be spiritually, in such wyse that as the soule bringeth foorth her effectes and woorkes beeing naturallye vnited to the bodye, so when by faith Jesus Christ is giuen to vs to dwel in vs, his Vertue then bringeth and sheweth foorth his force and vertues, the which are vnderstoode in the Scriptures by these

a Rom. 8.

b Rom. 6.
1. Iohn. 1.

theſe woꝛdes regeneration and ſanctifi-
cation, (*a*) becauſe they make vs be- a Iohn.3. Epheſ.4.
comme new creatures, concerning the
qualities. (*b*) And this regeneration b Rom.7.
hath thꝛee partes. Foꝛ as the natural
coꝛruption holdeth our perſonnes cap-
tiue both in body and ſoule, woꝛking
in vs both Sinne and Death: So
likewyſe the vertue of Jeſus Chꝛiſte
commeth and taketh poſſeſſion in vs,
and bꝛingeth to vs thꝛee effectes, that
is to ſaye, (*c*) moꝛtification of this c S. Paule to the Romains almoſt thoroughout all his Epiſtles. 1. Peter. 4.
coꝛruption, which the Scripture cal-
leth the old man, the burying alſo ther-
of, and finallye the riſing and reſto-
ring of the new man, as Saint Paule
deſcribeth theſe thinges. The moꝛti-
fication of our coꝛruption and ſinne, is
the woꝛke of Jeſus Chꝛiſt in vs, wher-
by he quencheth and ſubdueth by little
and little this curſed coꝛruption of our
nature, ſo that it becommeth vnable
to bꝛing fooꝛth her effects in vs, which
be mooninges, pꝛouocations, conſen-
tinges, and other actions contrarye to
the will of God. The burying of the
olde (*d*) man is likewiſe the woꝛke of d Rom.6.

Jeſus

Jesus Christe, by whose force this olde man which receiued the stroke of death, doth continually by little and little diminish and weare away. And likewise, as the burying or Sepulture of our bodies is a proceeding after death, so is the sepulture of the olde man a proceeding after the death thereof, whereunto the afflictions wherewith GOD doth daylie visit(a) vs, are a great help, with spirituall and Godlye exercises, which we ought continually to labour in, for to subdue and kill continuallye this rebellion(b) which is called flesh in the Scripture, that striueth continually against the spirite. Finally the first death to the faithfull is but the finishing of this mortification and burying of sinne, making an end of the whol battaile. The resurrection of the newe man is a worke of the same Jesus Christ, liuing and raigning in vs, which in killing our corrupt nature giueth vs incontinente newe force and strength, making it newe concerning the quality thereof, so that our vnderstanding (c) and iudgement, is lightened

a 2 Cor. 4.

b Philip. 4.

c Ephes. 1.

ned by the pure grace of the holy ghost.
and (a) gouerned by the power which a Rom.8.
we haue of Iesus Christ, beginneth to
approoue and esteeme those thinges,
which before were counted folly (b) and b 1.Cor.2.
abhomination. (c) And also for the se- c Rom.8.
cond part, the will is (d) cleansed and d Rom.6.8.
purified to hate sinne, and desireth righ-
teousnesse. Finally, all the powers in
man (e) beginne to fly and eschew those e Rom.7.
things which God forbiddeth, and to Philip.2.
followe that which hee commaundeth.
Beholde now both these effects, which
if wee feele working in vs, the conclu-
sion is infallible, that wee haue faith,
and consequently Iesus Christe in vs
vnto eternall life, as is aforesayde.
Wherevpon it appeareth, that all faith-
full oughte moste cheefely to haue a
respect to this, and to holde fast this
precious Iewell, which is the testi-
mony of the Spirit of GOD, which
hee giueth to his elect (f) by conti- f Rom. 12.
nuall inuocation and Prayer to him,
and to make their profite by continu-
all exercising of good workes, accor-
ding to their vocation and the gifte of

regeneration which they haue receyued. In which sence it is sayde, Hee
a Iohn. 5 that is borne of (a) God, sinneth not, that is to say, giueth not ouer himselfe
b 1. Peter. 1. to sinne, but resisteth it more and (b) more, the better to assure themselues of their election and vocation: forasmuch as to knowe certainlye this regeneration, wee must come to the fruites thereof. For (as I sayde before) man
c Iohn. 8. being made free (c) from sinne, that is to say, from his naturall corruption by the vertue of Iesus Christe dwelling in him, beginneth to doe those thinges which wee call good workes. Wherefore we say as the truth is, that
d 1. Iohn. 2. this fayth which we speake of (d) can be no more without good workes, then shining Sunne without light, nor the fire without heate.

14 *Those do slaunder vs falsely which say, that we disalowe good works.*

They that doe say that we disalow good workes, because we say that we bee iustified by Iesus Christ only appre-

apprehended by onely faith, doe playnly and falsely slaunder vs. But we confesse that to giue God all the glory, and conform our selues to his holy word, we differ from them in the matter of good workes in three principall poynts. For in the rest it is so farre from vs, to saye that Christians ought not to doe good workes, and abstaine from euill, that contrariwise we say, that he lieth falsely, which calleth him selfe a Christian, and doth not study to eschewe the euill, and doe good. But this is it wherein lieth our difference of this matter.

19 *The first difference in the matter of good workes is, which bee good, and which be euill.*

FIrst, in the distinction of good workes, and euil workes before God, we doe content our selues with the only will of God, and take that for a most certaine rule of those thinges, which pleaseth or displeaseth him, and so consequently ý which is good or euill, neyther

ther desire wee concerning this point any better witnesse of the will of God, then his holy Lawe, (*a*) to the which it is not lawfull to adde, or diminish (*b*) any thing. Wherefore wee holde not those for good workes, which bee not stayed but vpon the phantasies of men, whatsoeuer they be: and we say (*c*) moreouer that it suffiseth not, onely to haue the worde of God expressely to commaund to doe, or not to doe thinges: but we must also in doing the workes, haue a respect to Gods will, and being assured thereby, to goe forwarde in good workes: for otherwise nothing can be acceptable to God. (*d*) For (as Saint Paul sayth) that which is done without fayth: that is to say, (all that is done (*e*) in doubt of conscience, whether it please God or not, and so consequently, whether God commaunded it or not) is but sinne.

a Psal. 119. Leuit. 18.
b Deut. 4.
c Esay. 1. Math. 15.
d 1. Cor. 8.
e Rom. 14.

16 *Which be the most excellent works & the qualities of true prayer, according to the word of God, & the authority of the auncient Doctors of the Church.*

Pro-

PRoceeding as we haue sayde before, that as the Lawe which wee call the teme Commaundementes, is deuided into two Tables, the one comprehending those thinges which wee owe to GOD, and the other that we owe to our Neyghbours: so likewise there are two sortes of good workes, the one concerning the seruice and loue of God, ỹ other to our neighbors. The first doth excel the secõd, euen as much as God doth excell any creature. But amongst all the fruits that fayth bringeth foorth vniuersally in all Christians, wee thinke that the inuocation of the name of GOD by Jesus Christe is the cheefe, which we call prayer and is to GOD moste acceptable, whether it be that wee desire any thing of him, or that we render thankes to him. But we desire in our praier these which follow.

This is approoued thorovv the vvhol scripture.

First that our Prayers proceede from such a spirite, that trusteth assuredly to be heard, as farre foorthe as shall be expedient for vs. For Saynte James sayth (*a*) wee must aske with

a Iames. 1. Rom. 10. Math. 22. Heb. 4.

assurance without doubting, for hee that doubteth, is like to the foame of the Sea, tossed and throwen of euery winde. Let not such a man thinke to receiue any thing of the Lord. Thus farre S. James. Then followeth the second point, that is to say, that al prayer which is not ruled according to the worde of God, is nothing woorth, considering that those Prai-
a Rom. 14. ers that bee made without Fayth (a) are but sinne, and where there is no
b Rom. 10. word of God, there can bee no fayth, (b) but onely a foolishe and vayne opinion, as wee haue sayde heere before in the sixte article. That Prayer then which is made in an vnknowen Language to him that prayeth, is a verye
c 1. Cor. 14. mockinge of God: (c) also they that desyre thinges that bee not agreeable to Gods Worde, doe blaspheme his maiesty.

And consequently it followeth that the Prayers which bee made to anye
d Rom. 8. Math. 20. other intercessour and aduocate, (d) then to the onely Mediatour betweene God and man, which is Iesus Christe, doth

doth extream dishonour to GOD, and to all his Saynctes: for there is not written in all the Holye Scripture anye one worde of such manner of doo-inges, but contrariwise expressely commaunded to desyre all in the onelye name(a) of Jesus Christe our onelye perpetuall aduocate. (b) Moreouer, if wee haue neede to seeke an Intercessour which loueth vs (as wee haue in deede) who shall wee finde that loueth vs so well as hee that gaue his life for vs, yea euen then when wee were his enimies? (c) And if it bee needefull to haue one that hath credite and power (as wee haue in deede) then who hath suche power as he that sitteth, (d) and raygneth on the right hande of GOD? And who shall bee sooner heard of God the Father then his owne dearely beloued Sonne, in whome he moste delighteth, and without whome nothing is (e) acceptable. It appeareth then that onelye diffidence and mistrust, hathe brought in this custome, not to honoure but to dishonour the Saynctes, in dooing that

a Iohn.13.
b Timo.2.
c Iohn.15.
d Math.16.
e Ephe.1.

which they neuer did, nor willed other to doe. And if they doe alleadge our vnworthinesse: I aunswere, that for as much as our requestes be not grounded of any worthinesse that is in vs, but onely vpon the excellencie, and dignity of Iesus Christ onely, the which is promised and communicated to vs by faith with all his benefites, so this obiection is to no purpose. For as we can neuer sufficientlye humble and esteeme our selues vnworthy in our owne sight: so on the contrary, before we pray (except we will pray in vaine) let vs be assured that for as much as we be reconciled to God by his sonne, which is our onely sufficient intercessour and aduocate, we can not fayle but to obtayne those thinges which we desire by him, so that it be expedient for vs: and without this confidence, it is impossible to be heard. Touching this matter Saint Chrisostome sayth (speaking of the woman of Canaan): *Tell me woman, how darest thou be so bold to approch vnto him, for as much as thou art a sinfull woman, and full of iniquity.* (a) *I know saith she what I do: behold*

a Homil. 12. de cananitide.

*holde the prudence and wisedome of this woman, she prayeth not to Saint Iames, she maketh no request to Saint Iohn, she commeth not to Saint Peter, neither respecteth the company of the Apostles, nor searcheth out any one amongst them, but in stead of all these, she taketh repentaunce for her guide and companion, and so goeth to the souerayne and onely fountaine.*

**Item, he hath likewise written that which followeth in the same text.**

*When thou wilt make sute to a man, thou askest what he doth (a): and they will aunswer thee, he sleepeth or he hath no leysure, or peraduenture the seruaunt will not answere thee. But vnto God there needeth no such thinges, for in what place soeuer thou art, yer thou callest vpon him, he heareth thee, there needeth no Gentleman-vsher or Mediatour, neither Grome of the chamber, but saye, haue pitye vppon me my God.*

a S. Chrisost. in the same place.

**Item, the same Saint (b) Chrisostom in another place sayth,** *There needeth no Patrones before God, nor circumstaunces to flatter other to come vnto him: But forasmuch as thou art alone and hast no Patrone*

b S. Chrisost. in the homelye of the profite vppon the gospell.

*trone or aduocate. and thou prayest alone by thy selfe, thou shalt surely obtaine thy request.*

Item, saint Ambrose reproouing the similitude, which the Papistes commonly do vse. *They are accustomed* (saith he) *to alleadge a poore excuse,* (a) saying, *That they ought to goe to God by these meanes: as by the meanes of an Earle they haue accesse to a King. But what man is so foolish and rechlesse of his life, which will giue to an Earle that honour which he oweth to a king,*

a S. Ambrose vpon the epistle to the Rom.

Item, in the same place, *They goe to the king* (sayth he) *by the meanes of his Officers, because the King is a man, not knowing to whome he ought to giue the charge of the common weale: but to please God, which is not ignoraunt in any thing, and knoweth what each one meriteth and deserueth, we haue no neede of aduocates to ayde vs with their suffrages or prayers, but we haue need of a holy thought and meditation.* Following then the rule of holy scripture, and the authority of the good auncient Fathers, we do esteeme and allow true prayers to be the most agree-

agreeable thinges that Christians may offer to God, among those commandementes of the first table, wherein there is contayned an expresse confession, as well of the power as of the goodnesse of God, with the feare and reuerence due to him onely.

## *Of workes of charity.*

IN the seconde place we esteeme the workes of charity toward our neighbours according to the commandement of the seconde table, which doe proceede of the true loue of God, we beeing reconciled to him in Iesus Christ: for whose sake we loue our Neighbours although they hate vs. For otherwise all that we doe is nothing worth, what shew or apparaunce soeuer it hath in our life, as (a) Iesus christ declareth vnto vs by the example of the Pharisees.

a Math.6. thorovvout the chap.

## *Of workes indifferent.*

There

There are other kinde of workes, which properly of them selues bee neither good nor euill, but onelye hauing respect to that ende as they maye serue to dispose vs, or entertaine vs, in those workes which be good. These workes be fasting, sobrietie, with other mortifications of our flesh, to the which we maye ioyne virginity (*a*), in those which haue receiued the gift of chastity.

a 1. Cor. 7. cha. whole.

And for a generall rule, such exercises be so ordered as proceeding from a hart fearing God, and louing his neighbour, & that they be so exercised, that we may be more prompt & ready to serue God, and our neighbours, according to our estate and vocation, (*b*) and so they be worthy to be highly esteemed. And doubtlesse euery Christian ought to flye and eschew such thinges as shall hinder them to serue God well, and their neighbours. But the common errour of those which doe staye vpon externall thinges can not please God, as to put a certaine holynesse in such works. For Saint Paule sayth plainelye, that The kingdom of (*c*) God lyeth not in eating

b 1. Cor. 7.

c Rom. 14.

eating or (a) drinking, and that these be small thinges in respect of pietye towardes God, and loue towardes our neighbours. a 1.Cor.8.

17. *The seconde difference in the matter of good workes, is to know from whence they proceed.*

THE seconde difference in this matter of workes, is concerning the verye roote or spring from whence they doe proceed. For we deny not simply that faith and good workes proceed from our intelligence and will, beeing first preuented, chaunged, ayded and accompanied by the grace of God. But before all this we affirme and say, that in searching the roote or firste spring of that little goodnesse which is in vs, (b) vtterly there is no beginning at all of any naturall disposition in vs to receiue the grace, to the ende that such disposition should be assisted by the second grace. But cleane cõtrary thereis naturally in vs nothing but darknesse, (c) and enemitye against God. b Esay.9. Luke.1. Actes.2. c Rom.5. Ephes.2.

God. (a) Wherefore it was needfull that God should of his only mercy, first of all draw vs, (b) that is to say, to make vs altogeather new creatures, (c) concerning the qualities, lightning those which be not onely partly blynded, but vtterly darkenesse it selfe, giuing vs heartes to vnderstand, (d) chaunging our stony hearts into fleshy heartes, (e) creating in vs pure heartes, (f) that is to saye, making newe altogeather that is within vs, of a wicked will, a good and godlye will: briefly, woorking in vs to will and also to doe. (g) So that the Apostles woordes be veryfied, that we can not onely thinke of our selues anye thing that is good, (h) and that the Children of God haue nothing but that which they receiued by grace. (i) So then forasmuch as grace must make vs good trees before we can beare good fruit, it followeth that there is no meeting togeather of grace and free will: for the spirite of God by his pure grace hath made vs free from sinne, (k) in uniting vs by fayth to Iesus Christe, from

a Iohn.6.

b Iohn.3. 1.Peter.1.

c Deut. 30. Ierm.24.

d Ezech.11.

e Psalm. 51. Ezech.16. Ephes.1.

f Phil.2.

g 1.Cor.7.

h 2.Cor.4.

Loke aboue in the 14. article, the 3. point.

k Ioh.1.

from whom we get a new life, to bring
foorth fruite to God, (*a*) and lyke-
wyse when our will beeing made free
and woorketh thorow grace there is
no merites, but onely free rewarde gi-
uen, not beeing due. For on the con-
trary, the best woorkes that we can doe
deserue eternall paine, were it not for
the grace of GOD, for the beste
woorkes of them selues doe but pol-
lute the grace, (*b*) which God hath put
in them.

a 1. Corin. 4

b Rom. 4
Philip. 3.

18. *The third difference of the mat-
ter of good workes is, to know
whereto they be good.*

The third difference is yet greater,
that is to saye, touching the woor-
thinesse of good woorkes. For our part
to speake in few woordes, that for to vn-
derstande by what right or title we be
assured of eternall life, onelye Jesus
Christ contenteth (*c*) vs, being giuen to
vs, and applyed to vs by faith onely, by
the onely grace and mercy of God, as
wee haue sayde before more at large.

c Rom. 3.

And

And therefore wee detest and abhorre this worde, merites, or to merite, and confesse with heart and mouth, that concerning the best workes which we can do, we count our selues vnprofitable
a Luke.17. Psalm.16. seruauntes (a) and that eternall life is altogether of the pure and free mercy
b Rom.9. and gift of God. (b) Wherefore I make this argument more then hath beene sayde before in the tenth Article. Good workes commeth from Iesus Christe dwelling in vs, by whose power and vertue we do them by grace: as the corrupt nature of Adam, in the which wee were borne, bringeth foorth in vs sinne. For, we must possesse Iesus Christe which is the good tree, before we can bring foorth good fruite in him. For the cause ought to goe before the effect. And as Sainte Paule declareth, that what soeuer is done without fayth
c Rom.4. (c) is sinne, it followeth then consequentlye that faith goeth before good workes, For by it onely we embrace Iesus Christe. Nowe hee which hath true fayth, is immediatly iustified, beeing fullye quieted and pacified in his

Consci-

conſcience. Howe then can good worꝛks iuſtifie vs, and conſequently ſaue vs? For wee muſt of neceſſity be iuſtified, and ſo conſequently haue iuſt Title to Saluation, before wee can doe any one good worꝛke. In this lyeth all our conſolation, that wee haue our onely refuge, to the ſpeciall grace and mercie which is preſented to vs in Jeſus Chriſte onely, which is not our Sauiour and redeemer in part, but all altogether.

19 *To what end good workes doe ſerue vs before God and before men.*

By this it appeareth plainly howe wꝛongfullye they charge vs, as though wee did diſalowe good woꝛks: where as on the contrary wee doe with all our powers, endeuour our ſelues as much as is poſſible for vs, to declare which be the very true good woꝛks, and from what ſpꝛing oꝛ fountain they pꝛoceede, that the ſimple people be not deceiued ignoꝛantly. Notwithſtanding, we do not grounde our ſelues in any re-

spect vpon our workes, neyther in part
a Philip.3. Rom.6. 1.Cor.4. nor in all(*a*) when wee come to declare by what title eternall life is giuen vs, but contente our selues with Iesus Christ onely. And also we acknowledge our regeneration, with the fruites proceeding to our singuler comfort as followeth.

First good workes serue to profite our
b Mark.3. 1.Peter.2. neighbours, and also to prouoke ẏ very Infidels to giue glory(*b*) to God.

Secondlye, they assure vs more and more of our Saluation, not as causes thereof, but as testimonies and effectes of the cause, to wit, of our Fayth, as we haue declared in the thirteenth Article. Behold also, why it is sayde that God rendereth to euerye man according to
c Math. 16. Rom.2. his workes, (*c*) and also that Abraham
d Iames.2. was iustified by his workes, (*d*) not that our workes bee causes of our saluation in no wise (for ẏ were a feeble foundation & vncertain: neither do our (*e*) workes
e 1.Cor.4. Philip.3. f Rom.3. make vs righteous before God, (*f*) but because our good workes be testimonies
g Galat.2. (*g*) and effects of our fayth, the which apprehendeth Iesus Christe our true

and

and onely righteousnesse as hath beene sayde heretofore.

Thirdly, we know ý as water is of ỹ nature of his first spring: So likewise, for that our regeneration is neuer accomplished nor fully perfect heere on earth, but there is continuall battel betwene the flesh & the spirit(a) and there remaineth I say, great and grosse darknesse in our vnderstanding, (b) and likewise great rebellions in(c) our flesh: It followeth then, that the best works which may proceed from the perfectest man in the world, if they were straightly examined, they shoulde bee founde none otherwise but defyling the graces of God, like as we see a cleare running water which is of it selfe pure, is defyled and polluted by running thorough some vile or filthy place. Wherefore Dauid sayde that no liuing creature is founde iust before GOD by his (d) workes. Also Saynte Paule cryed out and sayde, (e) I doe not the good which I woulde doe, and the euill that I woulde not doe, that doe I. O miserable man that I am, who

a Galat. 5.
b 1. Cor. 13.
c Rom. 7.
d Psal. 143.
Rom 7.

shall deliuer mee from this bodye of death? Beholde howe the Sayntes of GOD teache vs to speake of our best workes, in steede to vse this Worde meriting and of merites. Notwithstanding wee confesse the goodnesse of our GOD to be so great, that in considering his Children, not in themselues, but in Jesus Christe his welbeloued Sonne, with whome they bee vnited and ioyned by Fayth: and also regarding the fruites of his Graces, not as they be polluted by our infirmities and weaknesse, but because they be as it were proceeded or issued from him, he doth accept them & allow them, yea, euen so farre as to recompence them (a) as well in this life by many blessinges both temporall and Spirituall (b) (as is declared in the symmilitude of the Talentes) as also in his celestiall kingdome according to his good pleasure, not because it is due to our workes, (c) as though wee deserued them, but by his pure grace and mercy onely, according as God sayd in his Law, (d) not that hee will pay their me-

a Genes. 15
Mat. 5. & 10.
2. Iohn.
b Math. 19.
1. Tim. 4.
Math. 25.
c Rom. 4. 2
d Exod. 20.

merites, as due to those which loue him and keepe his commaundements, but that hee will shewe mercye to them.

Fourthly, good worckes bee certain Testimonies of our Fayth, and also do assure vs of our eternall Election, for fayth is necessarily ioyned to election. Nowe that this is so much more necessary as the worlde maketh lesse account of it, supposing that the doctrine of election were a certayn curious and incomprehensible thing, which is contrary. Fayth is no other thing but an assuraunce which wee haue, that the promises of eternall life appertaineth vnto vs, because wee were predestinated and elected thereunto.

Wherefore all that is spoken of faith and of the fruites of fayth, is spoken in vayne, and vnprofitable, except wee ioyne this point of election, as the onely stay and foundation of all that is aforesayde.

Nowe when Sathan putteth vs in doubt of our election, wee maye not search first the resolution in the eter-

nal counsell of God, whose maiesty we cannot cõprehẽd: but on the cõtrary we must begin at the sanctification which we feel in our selues to ascend vp more hier, forasmuch as our sanctification frõ whence proceedeth good workes, is a certain effect of the faith (a) or rather of
a Rom. 8. Iesus Christe dwelling in vs by faith. And whosoeuer is vnited to Iesus Christ, is necessarily called & elected of God to saluatiõ, in such wise as he shal neuer be reiected nor forsaken. So it appeareth ỳ the sanctification, (b) with ỳ
b Iohn. 9. fruits therof, be as ỳ first step or degree whereby wee begin to ascend vp to the first & true cause of our saluatiõ, to wit, of our free eternall election: For whosoeuer saith that he beleeueth, (c) & notwithstanding gouerneth not his life by
c Rom. 10. 1 Iohn. 3. the spirit of God, declareth well that he is a liar, & deceiueth himselfe. For this cause S. Peter admonished vs to make our (d) vocation and election sure by
d 2. Peter. 1. good works. Not that they be ỳ cause or the foundation of our vocation & election, (for S. Paul declareth plainly the
e 2. Corin. 4 Rom. 4. contrary.) (e) But forasmuchas goood workes.

workes bring a certain testimony to our (b) conscience, that Iesus Christ dwelleth in vs, and consequently we cannot perish, being elected to (c) saluation.

b 1. Peter. 3.

c Iohn. 6.

20 *Remedies against the last and most dangerous temptation, which is, whether we be saued or not.*

HEre resteth yet the last and most dangerous Temptations of all. Sometime it happeneth that Iesus Christ deferreth to call some of his elected vntill the last howre of their (d) life so ý it seemeth that they be not very wel furnished with these vertues wherof we haue spoken, neither did euer feel them, for ý the cause was not as yet working in them, & the cause must goe before the effect. And also somtimes the perfectest and most holiest persons fall into this extremity, sorrowing and lamenting for that they feele not these good motions, but seemeth that it is vtterly quenched in them, and then Satan bringeth in these doubtes: that where as before

d Math. 20. Luke. 23.

they thought they had faith, but it was not but a shadow or vaine appearaunce of faith, or els that where as they beleeued before, now by their owne fault the gift is taken from them. Now we must take heed to resist this temptation as most daungerous of all.

Concerning those which feele their vocation to be long ere it come to them, yet their assuraunce is neuertheless grounded and established vpon some of these articles and effectes afore sayde: And as for their inward testimonie of conscience, oftentimes it worketh more liuely then in some of those which are called much sooner, as the experience is well declared in the poore theefe that was hanged by Christ. And concerning the workes of regeneration, it is to be vnderstand, that the greatest and most excellent workes, which the holye Ghoste worketh in vs, is the hate of sinne, the loue of God, the assuraunce of our saluation in Jesus Christe, and the inuocation of his name. Wherfore, he that feeleth these motions in him selfe, although it be not vntill the houre

Note well.

of

of death, hath a certaine testimonye of his true faith, & consequently of his election & saluation. And for those which feele those good motions quenched in them, sorrowing and lamenting, as it happeneth sometimes to the holiest and most perfectest persons: let them consider these pointes following, to ouercome such temptations.

First, for as much as the two operations and effectes afore sayde, be as the two ankers to holde vs fast, and when one sayleth, to sticke the more surer to the other, vntil we haue gotten strength on both sides againe.

As when Dauid and Saint Peter fell so beastly, yet there is no doubt but they lamented and sorrowed, vntil they felt the working of their regeneration and sanctification: but beeing in their temptation, they stayed them selues vpon the ancker of the testimony which the spirite of God brought into their conscience, which caused them not to doubt (notwithstanding their fall) but that they were the children of God, and that their fault was forgiuen them.

Second-

Secondly, although both these operations and effectes, be verye feeble and weake, yet there is no cause to be discouraged. For it is not required of vs for to beleeue (a) fully and perfectly, but to beleeue onely, in such wise as if one lytle sparke of fayth, and so folowing one lytle motion of the working of it, (so ỹ it be true & vnfainedly, ỹ is to say, comming from the true roote of fayth) bee in vs it is sufficient to assure vs of our saluation. The reason is, for that our saluation is not onelye stayed vpon our faith (although without faith none can be saued) but vpon him whome we apprehend by faith, that is to saye Jesus Christ. And faith is of such vertue, that according to the promise of God, one little sparke thereof, how little so euer it be, doth apprehend Jesus Christ fully and perfectly.

a Matth. 17.

Yet notwithstanding the greater our fayth is, the greater power it hath to ioyne vs nearer and nearer, and to graff vs deeper in Jesus Christe. And we ought to be displeased and to lament, when in steede of going forewarde, we recoyle

recoyle and slide backewarde, and yet the diuell hath not wonne his processe, although we slyde back, so that our slyding bring vs to step againe and go the better forward.

Thirdly, when we be so lamenting and troubled for the feeling of our negligence and sinnes, let vs seeke to the lyke examples of the Saintes which were as deepe in as we, or rather deeper, yet neuertheless they ceassed not to praye with assuraunce to be heard: because they were the children of GOD, how great and beastly sins soeuer they had cōmitted. Set before vs then their examples, not to continue in sinne, for they continued not therein when they were waked of the Lorde: but let vs followe their repentaunce and assuraunce which they had of their saluation, and conclude that sathan is a lyar when he would make vs beleeue, that our fayth was neuer good, although for a time the working and effectes thereof were hidden: which is as much as to saye, there is no fire because there is no flame: or that the trees be deade in winter

winter, because there is no greene leaues or fruit, or appearance of life.

Fourthly, let vs haue recourse vnto the surer and perfecter remedy, which is the certainty of our election, established vppon the immutable purpose of God. And to haue the certaine testimony of this infallible and vnmooueable election, although the motions and workinges of faith, seeme to be quenched and perished in vs: call to remembraunce the dayes past after the example of Dauid, and we shall finde mosse certaine testimonies of the fauour of God towardes vs, so that we shall not need to doubt. Also we may finde that sometimes we had the workinges of faith, and so of our election and saluation which were so manifest in vs, that the Deuill himselfe can not denye but then we were in the fauour of GOD, and had true faith. For without faith no man can please God. But if Sathan reply to that, that then we had faith, but now we haue lost it, and that God hath taken his grace cleane from vs. Let vs aunswere boldly, that this is as

false

falſe a doctrine as the authour thereof is a lyer. For theſe two pointes be infallible: firſt God neuer chaungeth his purpoſe and aduiſe. The other is, that which hee hath once purpoſed muſt come to paſſe, whatſoeuer lets and ſtops doe come. Alſo ioyne the third reaſon to this, which is, that fayth is a particuler gift, & belongeth only to the elect, as I will prooue. For he that beleeueth is vnited and knit to Jeſus (a) Chriſt, and therefore can neuer dye. a Ioh.6.

Theſe foundations being layde, I affirme that whoſoeuer hath a certaine teſtimony of his fayth once in all his life, may be aſſured that it is there ſtil, and ſhall bee vntill the ende, although for a time they feele it not, nor perceiue it. For doth it followe that a little child hath no reaſonable ſoule in him, becauſe he hath not the vſe of it, or that a drunken man hath not a reaſonable ſoule, becauſe that for a time hee hath loſt the vſe and feeling thereof? Peter denied his maſter with an oth: Was his fayth therefore voyde and naught? or did the Lorde giue him a new faith? No,

No, but on the contrarye, according to the prayer that Christ made for him, his fayth neuer fayled him altogeather. And as the vitall and liuely spirite and strength, is not cleane out of him that for a time seemeth to be rather deade then aliue, not onely by the iudgement of Phisitions, but also by his owne feeling. Wherefore let vs keepe stedfast this precious testimony of our fayth, and keepe these infallible argumentes against Sathan in this harde battayle, assuring our selues, that if euer fayth were in vs, it is there still and shall be. Wherfore, we conclude, that we be the children and elect of GOD, and wee shall neuer perishe, but be heard and receiued of him to our amendement. Thus calling vppon him which neuer chaungeth nor altereth his purpose, neither will condemne him to day, that he was determined to saue yesterday: let vs know then, that our saluation dependeth vpon the eternal prouidence and will of him that hath giuen vs to his sonne, who sayde playnely that he would not (a) loose one of those which his

Note.

a Ioh.6.

his Father had giuen him, nor they shoulde neuer bee reiected. For it is moste necessarye, that sure saluation should remaine in surer handes then our owne. But there may be alleadged certaine reasons contrarye to this doctrine, but they be easily refuted, as is amply declared from point to point, in sundry Bookes set forth in our time of this matter.

21. *Of two instruments, wherwith the holy Ghost is serued, to create faith in the heartes of his elect, to wit, the worde of God, and the sacramentes.*

IT hath been declared in the Article going before, how it is the holy ghost which createth in vs the Instrument of the true faith, and which be the effectes and operations thereof in vs: that is to say, to apprehend & take holde of Iesus Christ, in whom only we find al that is required and necessarye to iustify & saue vs. Secondly, we must vnderstand with what instruments the holye

ly Ghoſte is ſerued to create fayth in vs, and furthermoze by what manner oz how, as we haue declared befoze, that hee is ſerued with two inſtrumentes, whereof we ſhall ſpeake diſtinctly.

22 *What it is that we call the worde of God, and of the two partes, that is to ſay, the law and the Goſpell.*

WE call the Woꝛde of God the cannonicall bookes of the old and newe Teſtament, and no other thing whatſoeuer it be. And wee deuide this woꝛde into two kindes oꝛ partes, of the which one is called the Lawe, and the other the Goſpell. Foꝛ all ỹ reſt depende on the one oꝛ other, of theſe two partes. We call Lawe when it is diſtinct from the Goſpell, a certaine doctrine whoſe ſeede is naturally writtẽ in our hearts, the which neuertheleſſe, foꝛ a moꝛe expreſſe declaration, was writtẽ of God, and compꝛehended bꝛeefely in the tenne Commandements, by the which he declareth vnto vs the obedience and perfect righteouſ-

ouſneſſe, which wee owe to his maieſty and to our neighbours, vnder a changeable condition, (a) that is to ſay, eyther of life eternall (ſo that we haue perfectly fulfilled the whole Lawe, without breaking any one point) or elſe death eeternall for lack of the entire fulfilling and accompliſhing the contentes of euery parcell of the commaundements. We call the Goſpel or Euangell (that is to ſay good news) a certain doctrine reuealed from Heauen, and (b) altogether ſurmounting the naturall ſenſe of man: by the which word God (c) declareth to vs, that he will ſaue vs freely by his only Sonne, ſo that we embrace and accept him by fayth, as our onelye wiſedome, righteouſneſſe, ſanctification, and redemption (d) by the which alſo I ſay he teſtifieth to vs theſe things, yea in ſuch wiſe, that incontinent hee renueth vs thorough the ſame word, to embrace the goodneſſe which there is offered to vs.

a Deut. 27. Iames. 2.

b Math. 19. Iohn. 1.

c Rom. 3.

d 1. Corin. 1. 1. Cor. 2.

23 *What difference there is betweene the law and the Goſpell.*

I Theſe

These things be greatly to be noted, for it may iustly be sayd, that the ignorance of this distinction betweene the lawe and the gospell, is one of the principall causes and rootes of all the abuse, which hath corrupted and doth corrupt the whole Christianitye, because the moste parte of men blinded by ẏ iust iudgement of God, haue neuer wel considered, into what malediction & curse the law hath brought vs, neither for what purpose it was ordained of God. And cõcerning ẏ gospel, they haue almost esteemed it to be no other thing, but another law more perfect then the old, from whẽce immediatly did spring this distinction betweene precept and counsel, with ẏ whol ruin of al the benefits of Iesus Christ. But we must consider these things more nerer. It is easy to gather of ẏ which hath bin said in the former article, what is common both to the law & the Gospel, & what each hath properly belonging to it selfe. (a) They haue this in cõmon: both be of one only very God, who remaineth continually

a Heb. 1.

like

like vnto himself, so ỹ we may not think that the one abolisheth the other, concerning the substaunce. but contrary, the one establisheth the substaunce of the other, as we shal see hereafter. (a) They both do purpose and set foorth to vs one God only, and one righteoulnes in substance, (b) wherein consisteth the perfect loue of God, and our neighbor. But beholde where the difference lieth. The law is naturally in man, in whose heart God printed and engraued it from the creation. (c) For those precептes which God did declare a long time after in the two tables of his law, was not to make a new law, but onely to quickē & reuiue the law naturall, which by litle & litle was quenched & blotted out in ỹ hearts of men, through the corruption of sinne. (d) But ỹ gospell is a doctrine supernatural, the which our nature could neuer attain, neither could allow without the special grace & gift of God (e) who reuealed it vnto Adam soone after his fall, as Moses reciteth, (f) & after to the patriarches and Prophetes, from generation to generation as seemed good to him,

a Rom. 10.
b Rom. 3.
c Rom. 1.
d Rom. 7.
e 1. Corin. 1.
f Genes. 3.

a Rom.1. Luke. 1. (a) vntill such time as hee sente Iesus Christ his Sonne personally, which de-
b Iohn.15. clared (b) & fulfilled al that is contayned in the Gospell: & also declareth it vnto this day, and will declare it vntill the ende of the worlde, by the preaching of the same worde instituted in his church.
c Iohn.17. Math.23. 2 Collos.5. (c) Furthermore the Lawe declareth to vs the maiesty & iustice of God seuerely and straightly: d Heb. 12. (d) the Gospell declareth to vs the same iustice, but so as it is appeased and satisfied thorough mercy, e Hebr. 12. (e) as it is declared in the thirde point 26. article.

Thirdly, the law sendeth vs home into our selues, to fulfill the righteousnes which it declareth and requireth of vs, that is to say, the entire and perfect fulfilling of the commaundementes, without omitting or failing in any pointe, and so setteth before vs our curse and malediction, & subdueth vs vnder it, as
f Rom.3. Galat.3. the Apostle declareth. (f) But the Gospell sheweth vs where we shal find that which we haue not, and finding it, howe wee may enioye it, and so deliuer vs from the malediction and curse of the Lawe.

Law.(a) For a conclusion, the law pro-
nounceth vs blessed and happy in fulfil-
ling it perfectly, nothing left out nor o-
mitting: the Gospell promiseth vs sal-
uation in beleeuing, that is to say, in
embracing him by fayth, who hath in-
tirely and fully those thinges which we
do lack, yea and more then we do lack.
Nowe these two couenaunts, that is to
say, to doe that which ỹ law command-
eth, or belieue ỹ which God offereth in
Jesus Christ, be two thinges not onely
more hard and difficill, but vtterly im-
possible to oure corrupte nature, the
which cannot onely so much as think a
good thought as saith Saint Paul. (b)
Wherefore we must ioyne yet another
fourth difference, which is, that the law
doth but declare vnto vs, yea rather
augment our euill, and doth encrease
our condemnation, not by his fault (for
the lawe is good and holy) but because
that our corrupt nature is inclined and
inflamed to sinne so much the more, as
Saint Paule declareth by his owne ex-
ample, (f) but the gospell ouer and be-
side the declaration of the remedy and

a Rom. 3. Galath. 3.

b 2. Cor. 3. Philip. 1. 2. The. 3.

c Rom. 7.

medicine against the malediction of the lawe, then immediately being ioyned and accompanied with the vertue and power of the holy ghost, regenerateth vs (as we haue saide heere before) creating in vs the instrument & meane
a Acts. 26. to appropriate to vs this medicine. (a) To speake more plainly, the gospell declareth not onely to vs barely and simply our saluation, by the righteousnesse of Christe Iesus in beleeuing, but also the holy ghost with the same giueth vs
b Acts. 16. power and strength to beleeue (b) and to perceiue and see the fruite and profit of Iesus Christ, which it declareth to vs. So that now the law which killed and damned vs in our selues, now saueth vs
c Rom. 3. in Iesus Christ thorough fayth. (c) For this cause I sayde, that the law and the gospel be not contrarie in the substance of the righteousnes, which we ought to bring before God, but only in the meanhow to haue his righteousnesse. For the Law searcheth it in vs, and that with good right, not regarding what we can
d Galath. 3. or may, but what we owe: (d) for asmuch as man by his onely fault, hath brought him

himselfe detter, and not able to pay, and therefore is not discharged, although he bee not able to satisfie therefore. And the lawe doth vs no wrong to demaund of vs that which we owe, although wee cannot pay it, but the gospell doth temper this rigour by the mercy of God, without diminishing any part of the diuine Iustice.

We learne to pay by him, who hath set him selfe detter and payer for vs, which hath put himselfe, I say, in our place, and hath payde our debt, as the principall detter, euen vnto the vttermoste penny, (a) in such wise that the rigour of the Lawe, which did before feare vs, now comforteth vs in Iesus Christ, forasmuch as life eternall is due to those, which haue fully obeyed the Lawe, and Iesus Christe hath fulfilled the same for vs: So it followeth, that according to the extremity & rigour of the Law, saluation can not fayl to those which by (b) faith be vnited and incorporated into Iesus Christ.

a Coll. 2.4.

b Philip. 3.

24. *After what maner the preaching of the lawe serueth the holy Ghost.*

VNderstanding well the distinction of the twoo kindes of the worde of God, that is to say, the law and the gospell: It is easie to vnderstande howe the holye Ghoste vseth them for an instrument of our saluation. For it is not to be doubted, but the holy Ghoste doth ioyne them to the vse they were ordayned. For as much then as we be all so blinded, whilest our corruption raigneth in vs, that euen we forget our owne blindnesse and ignorance (*a*) and
a Iohn.9. cease not to quēch out the smal light of vnderstanding which hath beene left to vs, to make vs more inexcusable, (*b*) we
b Rom.1. reioyce and please our selues in that which ought most to displease vs. First, before all thinges it is requisite that the spirite of God, who is all goodnesse, and full of all piety, doe make vs to vnderstand perfectly the depth of the malediction and curse wherein we now stande, which he can not better doe, than in setting before vs the declaration

tion of his law, what we ought to doe, and also what we be. As the colour of blacke is neuer better set foorth, than when white is set by it: (a) so the spirit of God beginneth by the preaching of the law, wherein we may see what we do owe, and what we be not able to pay, and consequently how neare we be to our condemnation, if there be no otherwise found some remedy. And also the inuincible dulnesse which alwaies hath raigned in the worlde, and raigneth yet more than euer it did, declareth sufficiently how necessarye it is that GOD should beginne at this ende, to draw vs to him selfe, that is to say, in declaring vnto vs, in how great and euident daungrers those bee which make leaste accoumpt of it. For the law was not giuen to iustifie vs, (for if it were so, the Gospell were not needfull, and Iesus Christ dyed in vaine, as sayth S. Paul) (b) but to condemne vs, and to shew the hels all open to swallow vs. And also to abase and bring downe our fierce and hie pryde, declaring to vs the multitude of our sinnes, and the wrath of GOD, which

a Rom. 3.

Galat. 2.

which he declareth and pronounceth from heauen against vs. (a) Neuertheless, the worlde is thus farre blinded, that not onely they searche their saluation, in those thinges which condemne them, that is to say, in their workes, either partly or altogeather: but also in stead to attayne to Jesus Christe, the onely remedy against whatsoeuer may accuse them before God, they cease not to heap lawes vpon lawes, to their own conscience, that is to say, condemnation vpon condemnation, as though the law of God condemned them not deepe inough. (b) Like as if a prisoner to whom the prison dooze were open, and in stead to goe out, woulde locke him selfe willingly further and further, tourning the liberty which he forsaketh into a straiter prison. So now he may beholde the first vse and profite of the preaching of the law, which is the declaration of our innumerable sinnes, for to displease vs and make vs sorye, and to humble and throwe downe our selues to the vttermost, and also to kindle in vs the firste point of repentaunce, which they call con-

a Rom. 1. Galath. 3.

b Col. 1. Galath. 3.

contrition, from whence followeth the confession of sinnes towardes God. For that man will neuer come to the Phisition to be healed, which thinketh not him selfe to be sicke: so there be no people more vnapt to be taught and lightned of God vnto saluation, than those which thinke they vnderstande and see clearely of them selues. But for lacke of vnderstanding, they be ouerwhelmed and doubled in the darkenesse wherein they were borne, (a) and so swallow them selues continually therein.

a Iohn.9.

25. *Of the other part of the worde of God called the Gospell, of what authority it is, wherfore, how, and to what end it is written.*

After the lawe, commeth the Gospell, the vse wherof can not be better vnderstand than by the obseruation of these points which follow.

First, as there is but one sauiour, (b) so there is but one only doctrine of saluatiõ, which is called the gospel. (c) that is

b Math.1. Actes.4. 1.Tim.2.
c Rom.1.

is to say, glad tidinges or good newes, the which hath beene fully and perfectly declared and signified to the worlde, by Iesus Christe, (*a*) his Apostles and Euangelistes, (*b*) the which haue faithfully written and registred it, (*c*) that we might auoyde the subtilties and craftes of Sathan, which woulde more easily, were not the Gospel, spread forth his lyes vnder the name of the Gospel, the which neuertheless he ceaseth not to do continually by the iust vengeance of God, against those which haue alwayes loued darkenesse better than light. And where we saye that the Apostles and Euangelistes haue faithfully written and registred all the Euangelicall doctrine, we do vnderstande three pointes.

a Iohn.15.
b Iohn.17. 1.Cor.15.
c Ephes.2. 1.Peter.1.

The first, that they haue not added or put to any thing which was giuen them in charge, concerning the substance of ỹ doctrine. (*d*) For Christ sayd to them, *Goe yee and preach all those thinges which I haue* (*e*) *commaunded you.* And as S. Paule protesteth in writing to the (*f*) Corinthians.

d Colos.1. 2.Tim.3.
e Math.28
f 1.Cor.11.

The

The ſecond is, ẏ they haue omitted noẓ left out nothing, (a) which is neceſſarye to ſaluation: Foẓ then had they beene vnfaithfull in their charge and office, the which coulde not be. And alſo we ſee what ſaint Paule and Saint Peter (b) witneſſeth accoẓding to Ieſus chriſtes woẓdes. And ſaint Auguſtine plainly declareth and ſayth, *True it is that the Lorde hath done manye thinges the which be not all written, for the Euangeliſt teſtifieth, that Ieſus Chriſt hath ſayde and done many thinges the which be not all written, but they haue written thoſe things which ought to be written, & which is ſufficient for the ſaluation of all beleuers.*

a Actes. 10.

b Galath. 1. 1. Peter. 1.

c Iohn. 15. Auguſtine vpon the 11. of Ioh. tract. 49.

The third point is, that ẏ which they haue written is ſo plainly written, that the moſt ſimple and ignoẓaunt of al the woẓld, if the fault be not in themſelues, may learne what is neceſſarye to their ſaluation. (d) Foẓ elſe wheretoẓe was the Goſpell written in a language that all might vnderſtand, and alſo in ſuch a maner of ſpeaking, which was moſt familiar and acquainted among the people, that was poſſible to be choſen.

d 1. Cor. 1.

There-

a 2.Cor.2. (a) Therfore sayde saint Paule, That if the Gospell be hidden, it is hidden to those which perishe, whome the God of this world hath blinded their sen-

b 2.Corin.4 ses and vnderstandiug, that is to saye, the vnbeleeuers. And certainly the experience hath declared alwayes, that God hath not called the most wise and of greatest knowledge, but the simple and ignorant of ỹ world, (c) much lesse

c Esay.29. Luke.10. 1.Cor.1. woulde he hide it, or so darken his doctrine that it shoulde not be vnderstande of all men, whereof we gather two conclusions to this purpose.

The firste, that nothing is Gospell which men haue added to the worde of God, written, or diminished from it, but all is meere superstition and corruption of the true and onely Gospell of our Lord, (d) as S. Paule hath spoken. And saint Hierome wryting of this matter:

d Galath.1. e Tim.3. Math.15. The tome vpon the 23. of saint Mathew. That, sayth he, which is spoken without the authoritye of the holy scripture, is easily confuted, and to be reiected and dispersed. (e) The seconde conclusion is, ỹ those which say ỹ it appertayneth not, but to certaine persons

to

to read the scripture, and for that cause will not haue it translated into the vulgar tongue, for feare that simple women and other people should read it,(a) those be the very right Antichristes and instruments of Sathan,(b) fearing that their abuse should be discouered by the comming of the light.

a Rom. 1. Galath. 3. Math. 11. 1. Cor. 14.
b Math. 23.

## 26 *How the Gospell comprehendeth in substance, all the bookes of the old Testament.*

FUrthermore it is not our minde, neither doe we vnderstande this worde Gospell or Euangell as the Papistes haue accustomably called and vsed it: That is to say, certaine peeces of chapters rent or deuided without purpose or reason of the bookes of the foure Euangelistes, or the Epist'es of Saint Paule in their Masse: but we do comprehend vnder this word Gospell, not onely all the new Testament, but also all that which hath beene prophesied to come, or promised in the old testament touching Iesus Christe.(c) For as we haue said, the Gospel is the onely meane by the which

c Actes. 26. Iohn. 5. Rom. 1.

which God from the beginning of the
a Heb. 1. Actes. 4. worlde hath alwaies saued his elect,(a)
b Genes. 3. and therefore began to declare it in the beginning of (b) the world to Adam, as Moses declareth, and afterward it was declared and preached manifestlye and plainly, by Iesus Christe him selfe in his owne person and by his Apostles.
c Rom. 1. 1. Peter. 1. (c) We call Gospel that happy tidings which God by his only grace and mercy, hath declared to his Church from the beginning of the worlde, that is to saye, whosoeuer beleeueth in Iesus
d Rom. 5. Iohn. 6. Christ, shall be saued. (d)

27 *How it is to be vnderstand, that we haue spoken of the authority of the worde written, and if it be necessary to translate it into all languages.*

THirdly, when we say that the gospell so written and registred as
e Rom. 1. God hath giuen it vs, (e) is the onely ordinary meane, with the which the spi-
f Iohn. 6. Actes. 1. Philip. 2. Spyrite of GOD is serued to saue man, by reason whereof, this worde is called the word of life (f) and reconci-

liati-

liation (a): We doe not rest nor stay vpon sylables, neyther vpon paper & ynk, neyther vppon a Gospel hanged about ones necke, or read, spoken, or pronounced onely, as these Charmers doe their charmes, neither a Booke finely carued and gylte, or worshipped by sensing, and other fine inuentions: but exclude al fantastical inuentions, whiche euer haue serued the Deuil, and vnderstand that to be the gospel (b) which is wel and truly preached and expounded, so that the substaunce thereof be well vnderstande by the people, and to laye it vp in their hartes, where it may bring foorth the fruite of true repentaunce by fayth (c) as Sainte Paul and Sainte Peter haue expressely declared. Also Iesus Christe did not say to his Apostles, (d) goe reade the Gospel in an vnknowen toung, and worshyp the booke wherein it is written: but he sayde, Goe & preache the Gospell to all creatures. But howe shall they beleeue without vnderstanding? (e) For fayth commeth by hearing: as saith Saint Paul. And howe shal they vnderstande that

a 1. Corin. 5

b Rom. 10. 1. Peter. 1.

c Mark. 13. Actes. 16.

d Iohn. 18.

e Rom. 10.

which is longe or reade in an vnknowen toung, or not syncerelie and trulye
a 1.Cori.14. erpounded? (a) Howe also shal those bee confirmed in the holye and true doctrine, and comforted in al theyr temptations, and aduertised to knowe the false doctrine from the pure exposition
b Rom.5. Timo.3. of the Christian religion, (b) but in meditation and reading of the woorde of
c Psal.1. God (c) night and daye, as saieth the Prophet Dauid, and conferryng together diligentlye the textes of the holye
d Actes.17. Iohn.5. Scripture? (d) And so hath it beene alwayes vsed in the Churche, vntyll the Deuyll by the iuste punyshment of God, did put awaye this lyghte, to bringe in his darkenesse before it was perceyued. Saynte Peter is witnes, writing to all the faythfull when he prayseth them for the diligence whiche they tooke to Reade and vnderstande the Prophet (e) rightly. For he
e 2.Peter.1 f Iohn.21. knewe when the Lorde had sayd to him feede my sheepe (f) was to be vnderstand of the preaching of the woorde of
g Actes.20. lyfe (g) As Saint Paule expounded it and practised it.

Yet

Yet notwithstanding, wee doo not saye, that euery one ought to be a Doctour and expositour of the holy Scripture. For this office appertayneth to those which be called and ordained lawfullye to doo it in the Churche. (a) But we speake of reading the Scripture, to be confirmed in that which hath bene expounded, and to reiect the false Doctrine of false Pastours and Teachers. And we deny that the reading of the holie Scripture, and the preaching of the same (for the which the Doctors & Pastours be ordayned in the Church; (b) & not to Sacrifice (c) a new Iesus Christ, or to bring (in a straunge Langnage among the common (d) people) maketh heretikes. But on the contrarye, there is none other meane or way in the world, to driue away al heresies. (e) And whosoeuer taketh awaye or letteth the readyng of the Scripture, taketh awaye incontinent the onely meanes of consolation (f) and the saluation of the poore people. (g)

a Rom. 10.

b 1. Corin. 4.
1. Cor. 19.
c Heb. 10.

d 2. Cor. 4.
2. Tim. 3.

e Rom. 15.

h Iames. 1.

f Luke. 1.

g Acts 2. 13.
Ephe. 1.

28. *How the holy Ghost is serued with the exteriour preaching of the Gospel, to create faith in the hartes of the elect, & to harden the reprobate.*

FOurthly we say, that as this exteryour preaching of the Gospel is a sauour or odour of death to the Rebbels, which harden them-selues: lykewise is it the sauour or odour of lyfe to the
1. Cor. 2. childzen of God, (*a*) not that this force and vertue to saue, is in the noyse or sounde of the woord, or that it commeth from the power of him whiche Preacheth (*b*) but because the holy Ghoste of
b 2. Corin. 2 whose office we speake, is serued with this external Preaching, as with a trunke or conduite, whiche entreth and pearseth vnto the verie depth of the spirite, as saith the Apostle, (*c*) for to make
c Heb. 4. Iames 2. 1. Peter. 1. by his onely grace and goodnesse the vnderstanding of the Childzen of God capable and meete to conceyue and vnderstande this high mysterie of their Sal-
d Actes. 16. Ephe. 1. uation by Jesus Christ (*d*) Moreouer to reforme and renew their iudgementes, whereby

whereby they may approue that to be the sapience and wisedome of GOD, which our sense and reason esteemeth to be follie (a). Moreouer to correcte and chaunge their will, so that with an ardent affection they maye embrace and appropriate to them selues, ths remedie which is geuen them, & shewed foorth in Jesus Christe (b) against dispaire, into the whiche without the same they shoulde fall perforce headlong through the preaching of the law. (c) Nowe ye may see howe the holye Ghoste by the preaching of the gospel, healeth ỹ wound which the preaching of the law hath discouered and laid open. (d) Here ye may see how the preaching of the gospel createth in vs the gift of faith which commeth incontinent, and apprehendeth in Jesus Christ al that is necessarie to saluation, as hath been shewed heretofore.

a 1. Cori. 3

b Philip. 1. Actes. 3

c Ephe. 2.

d Rom. 6.

26. *Another fruite of the preaching of the lawe, after the preaching of the Gospell beginneth to worke.*

NOwe among the benefites of Iesus Christe dwellyng in vs, as it hath beene declared, this is not the leaste, to create in vs a pure harte (a) to knowe (b) to wyll, and to do that which is of GOD, (c) that is to say, to take pleasure, and to studie to serue GOD (d) in steede where we were before slaues of sinne, (e) enimies of God, (f) and coulde not onelye thinke anye good (g) By this meanes the preaching of the lawe beginneth to chaunge the effect in vs, after that our disposition is chaunged, in suche wyse, that in steede where it made vs afrayde, it comforteth vs, (h) in steed where it shewed vs our condemnation readie prepared, it serueth vs nowe for a guide to shewe vs (i) the good workes, into the which we be prepared to walke in them. (k) In steede that it was a yoke vnpleasaunt and importable, now it is agreeable to vs, easie and light. (l) Ther resteth now no more but a sorowfulnes for that we cannot obeye it wholye and altogether as wee woulde, because of the reste of our corruptions that bee in vs, which striue

a Psal. 52
b Ierem. 2.
c Phili. 2. b
d Rom. 7.
e Rom 9.
f Ephe. 2.
g 1. Cori. 3
h 1 Iohn. 2.
2. Peter. 1.
i Ierem. 31.
Rom. 7.
k Ephe. 2.
l Matth. 11.

agaynſt the ſpirite. But faythe whiche
(a) is the teſtimonie of ỳ ſpirite of God a Rom.7.
teſtifyng in our hartes, (b) aſſureth vs, b Rom.8.
that the malidiction and curſſe of the
law is wyped out, (c) by the bloud of Je- c Rom. 8.
ſus Chriſt, with whome we be vnited & knyt. Alſo, for as much as we be aſſu-
red by the ſame fayth, that the ſpyrite of
God ſhal be vanquiſher, and haue the
victorie although it ſeemeth that he ta-
ryeth long (d) but eſpecially death ſhall d Rom.6.
be the meanes of our victorie (e). This e Iohn.5
heauynes and ſorowe doth not thruſt vs
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ueth vs feruently to pray to our father,
to fortifie and ſtrengthen vs more and
more. (f) So that by this meanes ſhall f 1.Cor.5
be accompliſhed and fulfilled in vs from Hebr.2.
degree to degree ỳ reſt of true penaunce
that is to ſay, of the true conuerſion and
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b 2. Corin. 2

c Heb. 4. Iames 2. 1. Peter. 1.

d Actes. 16. Ephe. 1.

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a 1. Cori. 3

b Philip. 1. Actes. 3

c Ephe. 2.

d Rom. 6.

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g 1. Cori. 3
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i Ierem. 31. Rom. 7.
k Ephe. 2.
l Math. 11.

agaynst

agaynſt the ſpirite. But faythe whiche (a) is the teſtimonie of ỳ ſpirite of God teſtifyng in our hartes, (b) aſſureth vs, that the malidiction and curſſe of the law is wyped out, (c) by the bloud of Jeſus Chriſt, with whome we be vnited & knyt. Alſo, for as much as we be aſſured by the ſame fayth, that the ſpyrite of God ſhal be vanquiſher, and haue the victorie although it ſeemeth that he taryeth long (d) but eſpecially death ſhall be the meanes of our victorie (e). This heauynes and ſorowe doth not thruſt vs into any diſpaire, but inciteth and moueth vs feruently to pray to our father, to fortifie and ſtrengthen vs more and more. (f) So that by this meanes ſhall be accompliſhed and fulfilled in vs from degree to degree ỳ reſt of true penaunce that is to ſay, of the true conuerſion and repentaunce, the which begynneth by contrition or feeling of ſinn, and endeth by amendement of all that whiche is in man within and without (g). Wherfore we do conclude, that neceſſarilie muſt folowe in al true repentaunt hartes, the confeſſion of their faultes, before whom

a Rom. 7.
b Rom. 8.
c Rom. 8.
d Rom. 6.
e Iohn. 5
f 1. Cor. 5 Hebr. 2.
g Rom. 8. Philip. 3.

it appertayneth, that is to saye, before those which haue bene offended: And namely, before all the assembly of the Church, if it be needfull, with the restitution and satisfaction towardes their neighbour, according as it may conuenientlye be done, considering that without these things, repentaunce can bee but fayned and counterfeit. And now yee may perceiue easily, that we refuse not true repentaunce and confession, but contrarywise we require it as necessarie to saluation, and confesse that true confession was ordayned of God. For we doe not burthen and torment the consciences of the people, with that which the Papistes haue inuented, in the stead of the true confession and repentaunce, nor appoynt to God anye other satisfaction, then the sacrifice of Iesus Christ onely.

30. *The second meane which the holy ghost vseth to make vs reioyce in Iesus Christ, and wherfore the Lorde is not onelye content with the simple preaching of his word.*

We

WE haue sayde before, that the sacramentes be the other meanes and instrumentes wherewith the holye Ghoste doth appropriate and ioyne to vs, that which is necessary to our saluation. But for as much as by this worde Sacrament, is sometimes vnderstande all those signes by the which some sacred and spirituall thing is signified to vs, we must first restrayne the signification according as our nature may beare it. And is to be vnderstande that our God most mercifullye vsing our poore and miserable nature, as a meane to declare his goodnesse and patience the better to vs, is not onely content to declare to vs simplye the meanes by the which it pleaseth him to saue vs, and to vse an incomprehensible sweetnes and mercy, in teaching vs his will by mortall men like to our selues, (a) and as it were dallying with vs as Nurses doe with little children: (b) but principally for to heape in vs a number of his infinite mercyes and goodnes, would ioyne to the preaching of his worde certayne thinges to doe, which shoulde come to moue

Auguſt. 2 booke de doctr. chriſtia.

S. Chriſo ho mel. 83. vpon ſaint Mathew.

a Deut. 18. Philip. 2. 1. Cor. 5.
b 1. Theſ. 2.

moue and stirre vp the moste rude and grossest mindes of the worlde, to beleeue more and more, that GOD doeth not mocke them, in declaring to them eternall lyfe by so meruaylous a meane, which is the death of his owne sonne. So that by such signes and meanes of doing, all their vnderstanding is mooued to giue consent to the Euangelicall doctrine, as though they were all ready in possession, and fullye enioying that saluation which is promised them. As we see (if it be lawfull to make comparison of the affayres of the worlde, with such incomprehensible goodnes of God) now is an open court of iustice, when the possession or property of a thing is iudged to one, they vse certaine ceremonies and meanes in doing the act of taking possession, or in execution of processe likewise, for to assure vs, & also to witnes to others, that such or such thing appertayneth to vs, namely in our ciuill and worldly affayres. Or when a Notary doth signifie a testimoniall, and put to the names of the Witnesses, beside all that, he putteth to the Seale of the office

office or Citie, where the instrument is made and passed, to make the instrument appeare to bee of greater credite & authoritie. (a) So likewise from the beginning, our Lorde GOD not being onely contented to shewe vnto Adam the grace and goodnes which he would do to his Church by Iesus Christe, but did ioyne to it the sacrifices, as the liuely figures of the sacrifice to come of Iesus Christ, for the better assuraunce of the faith in the children of God, according to their hope. (b) And afterwarde in renuing this couenaunt of grace and mercy to Abraham, he ioyned to it the Sacrament of Circumcision (c). And also in the time of Moses, he ioyned to it the sacrament of the pascall (d) lamb, with other ceremonies almost infinite, which were also Sacraments representing vnto them those things, which Iesus Christ should fulfill in his time, that is to wit, all the mistery of our saluation, as the Apostle declareth plainely in the Epistle to the Hebrwes. But when the tyme ordayned was come, then Iesus Christe by his comming ended all

a Rom 4.

b Heb. 11.

c Genes. 17

d Exod. 12

all those thinges which figured, & were shadowes of his comming. Yet neuertheleſſe, although he hath ended the shadowes and ancient Sacramentes, and hath brought into the World an other more greater light to worship God frō hencefoorth, with ſeruice more pure and ſpiritual, and more agreeable to the nature of God which is a ſpirit (a): Yet neuertheles, hauing reſpect to our groſe and rude nature, would ioyne certayne Sacramentes and exteriour ſignes to his Worde, the better to encreaſe and entertayne our faith. For although Jeſus Chriſt hath already gotten vs the kingdome of heauen: yet we poſſeſſe it not but by hope, (b) ſo long as we bee heere vpon earth, where in it is neceſſary that we doe encreaſe and perſeuer vnto the end (c).

a Ioh.4.

b Rom.8. 1.Cor.13.

c Ephes.4

31. *The diffinition of that which is called a Sacrament.*

THeſe thinges conſidered, it is eaſie to be vnderſtande what we cal Sacramentes. In this preſent treatiſe we

we call them certaine ſignes, markes, or viſible teſtimonies ordained of God, for the continual vſe of all his Church, added and ioyned by him ſelfe to ỹ word of his Goſpell, whereby he will freely ſaue vs in Jeſus Chriſt his ſonne. And alſo be added & ioyned, the better to repreſent to our outwarde ſences, as well thoſe thinges which he letteth vs vnderſtande by his worde, as alſo thoſe which hee worketh inwardlye in our hearts, (a) to ſeale and ratifie in vs the ſaluation (b) which we do not poſſeſſe as yet but by fayth and hope. Moreouer, for to ſtirre and quicken vs on our part, as well concerning our duties towardes his maieſtye, as to our neighbours (c), according to the tenour of the couenant, which is to labour and ſtriue continually by the force and vertue of the ſpirite which he gaue vs (d), in ſeruing him as our GOD, and louing our neighbours for the loue of him (e).

a Rom. 6. Galath. 3. 1. Cor. 1. 10. Auguſt. 10. vpon Iohn.
b Rom. 4.
c 1. Cor. 10.
d Rom. 6. Epheſ. 6.
e Iohn. 13. 1 Iohn. 4.

32. *The difference betwene the ſacraments of the olde couenaunt, and thoſe of the new.*

This

This difinition appertaineth aswel to the sacraments of the olde, as to the new couenant, and sheweth the difference of them.

The firſt, thoſe of the ancient aliance or couenaunt were ordayned, but vntill the comming of Jesus Christe: (a) but thoſe of the new aliaunce, be eſtabliſhed vntill the conſummation and end of the world (b).

a 1. Cor. 10. Heb. 20.

b Heb. 12.

The ſecond difference that thoſe Sacraments of the ancient alyance, directed the faithfull to Jesus Christ which was to come: but thoſe of the new alyance to Jesus Christ already come (c).

c 1. Cor. 10. S. Auguſt. 19. cap. 14. against Fauſtine.

The third difference is, in the ſignes and ceremonies which differ much. (d)

d 1. Cor. 10. Auguſtine 2. book against Parmenium cap. 37.

The fourth is, in the number of them, and in the meaſure of the ſignification. For as ſayth Saint Auguſtine, (e) we haue nowe fewer Sacramentes then our elders, more eaſy, and of better ſignification, and by conſequent of more greater efficacy, and power. Here bee all the differences which we finde. And to conclude, the one & the other do proceede and come from one onely authour

e S. Aug. in the Epiſtle to Lam. & 3. booke of Chriſtian doctrine.

thour, that is to say, from the goodnesse of God (a) onely, and they both tende to none other end, but to make man partaker of Jesus Christ, to enioy eternall life, as Saint Paule declareth, (b) and also Saint Augustine. (c)

a Heb. 1.

b 1. Cor. 10.

Augustine vpon Iohn 26. tract. & alias.

33 *Whereby the false sacramentes bee knowne from the true, and the abuse of them from the right vsage.*

FOr as much as it appeareth by the diffinition aforesaid, that the sacramentes be ordained of God, to bee as seales of the euangelical doctrine preached in the Church of God, it followeth that where there is no Worde of God, there can neyther bee fayth nor sacrament, wherof ensueth two things well to bee noted, although they haue beene very euill considered heretofore.

Augustine vpon Iohn 13. Homely.

The first, all the ceremonies and sacraments, inskituted by the inuention of man, whatsoeuer they be, are euen as manye Sacrileges against God. For as it belongeth to him onely to

promise

promise, also it pertaineth to him to put to ỹ seale. (a) Wherfore al those which haue presumed to make newe Sacraments, or to adde to those which he hath ordained in his Church, by his woorde writtten, or diminished from them, haue falsified ỹ seales of his maiesty. Wherefore we be contented and satisfied with those which God hath promised vs and appoynted by his worde.

a Galath. 1. 2. Corin. 11

The second, that where the worde is not preached and expounded, in thadministration of the sacraments, but onely lifted vp & ministred in an vnknowen language and mingled with the inuention of mans brayne, there must needes be an horrible pollution, and prophanation of the holie Sacramentes of our Lorde God.

34. *Which thinges bee common to the preaching of the worde and to the Sacramentes.*

IT is necessary to vnderstande and knowe what it is that the simple worde of God hath in common with the

the Sacraments, and likewise the difference betweene these two instrumentes.

First, both these two instruments do serue the holy Ghoste to one ende, that is to saye, to vnite and knitte vs nearer and nearer to Jesus Christ, to receiue our saluation (*a*).

a Rom.4. 1.Cor.10.

Secondly, the holy Ghost vseth both those instrumentes, and yet doth not communicate or impart to them his vertue, but all the vertue springeth from him onely (*b*).

b Rom.2.

Thirdly, as we haue sayde before, the word serueth vs to no purpose, except it be preached sensibly, and as it may be vnderstoode: and further, except that which it declareth and representeth to vs, that is to say, Jesus Christ with all his goodnesse, be receiued by ỹ faith of those which heare it. Also the same ought to be vnderstood by the Sacraments, that is to saye, if we bring not faith, which is the onely meanes to receiue that which is preached to vs, represented & offered by the same worde, much lesse do they serue vs to saluation.

1.Cor.2.

But contrariwise, in despising them by our incredulitie, and reiecting that goodnesse which God offreth with the same to vs, we seale our own condemnation (a). Notwithstanding, as the gospell ceaseth not of his nature to be the worde of life & saluation, although the wicked turne it into the sauour of death & damnation by their contempt: so the sacraments cease not to be true Sacramentes, although they be ministred by vnworthy (b) persons, or receiued vnworthelye, for so the malice of man can not chaunge the nature of the ordinance of God.

a August. 13 homely vpon Iohn. 1. Cor. 10. 11 1. Pet. 3. Act. 15. Augustine 13 booke of Christian doctrine.

b Austustin. 26. homely vpon S. Iohn 2. booke against Parmenium 8. cap. 2. booke 22. c. against Perilion.

Fourthly, as the seed how good soeuer it be, bringeth not foorth fruite at the instant that it is sowen, but continueth a certaine time in the earth: so it is not conuenient to restrayne the fruite and vertue of the word of God, to the same howre that it is sowen, or the Sacramentes to the same instant that they be ministred, but the fruite shall be shewed in the elect when it pleaseth God.

35. *What thinges belong properly to the Sacramentes hauing respect to the end wherfore they were ordayned of God.*

BEhold in generall the principall pointes which these two thinges haue in commō. Now followeth what they haue properlye by themselues. First, as the sacraments be appertayning and depending vpon the word of God, and also be ordayned to seal that which is already in vs, that is to saye, the vnion and coniunction which we haue already by faith in Iesus Christ, (a) it appeareth plainly that the true preaching of the Worde, must simply proceed and goe before, and also there ought to be an vnfayned confession of fayth, before the sacramentes be duely ministred: I vnderstand of those which be of age and discretion. Concerning Baptisme of young Children of the faythfull, there muste be a particular respect, of the which wee shall speake hereafter. For as in all churches well reformed, if it happen to re-

Augustine 13. homely vpon S. Iohn

a Rom. 4

ceiue a Paynime or Infidell, he ought to be *Cathechumenos*, that is to say, instructed, and to make confession of his faith before he be receiued to baptisme, (*a*) which is a publique and autentique ratification of our christianitie. Therefore S. Paul especially required, that euery one examine him selfe, before he come to the table of our Lord (*b*).

All the Fathers make mention of this custome

a Act. 4 & 11.

b 1. Cor. 11.

Secondlye, there is a difference betweene these two thinges (as it appeareth by that which hath beene sayd before). For the word may be ministred without sacraments, (*c*) but the Sacraments can neuer be lawfully ministred without the Woyde: (*d*) as it may be, that an instrument maye be of valew without a seale, but the seale is vtterly vnprofitable: namely, not called a seale if there be not a certaine instrument, to the which it may be put for a confirmation.

c August. in the questiõs vpon the Leuiticall question.

d August. 13 homely vppon S. Iohn.

Thirdlye, for as much as without faith, we haue no part with Iesus Christe, and so consequently without faith we haue no part in the kingdome of heauen: (*e*) For the preaching of the word

e Rom. 14 Iohn. 3. Heb. 11.

woꝛd is the onely oꝛdinary mean which the holy Ghoſt vſeth to creat in vs true faith, as we haue ſhewed here beſoꝛe, accoꝛding as Saint Paule ſayth, *That faith commeth by hearing* (*a*). a Rom.10

Wherevpon we conclude, that the pꝛeaching of the woꝛde of God, is the onely neceſſary meane to ſaluation, foꝛ thoſe which be within age of diſcretion, except it pleaſe God to woꝛke extraoꝛdinarily in the hart of ſome one, and ſo hath not the vſe of the Sacraments. But to bꝛing foꝛth fruit, true faith muſt goe beſoꝛe, as we haue declared (*b*), and he that hath faith hath attayned to Jeſus Chꝛiſte, and conſequently eternall life: (*c*) It followeth neceſſarily that firſt we muſt haue title and right to eternall life, beſoꝛe we can diſcern rightly the (*d*) ſacraments. But thoſe which haue faith, and yet haue not the meanes to be partakers of the Sacraments, ſhall not be depꝛiued noꝛ excluded from ſaluation. Foꝛ the neceſſity of the Sacramentes extended not ſo farre, as to exclude thoſe out from eternall life, which cannot enioy the vſe there- b Heb.11 c Iohn.6 d Act.4.& 8 & 10.

thereof. but thus farre to him that despiseth them, which no doubt is an act of infidelity, and worthye of damnation, if he reknowledge not his fault. As S. Bernard hath very well declared, (a) saying, *That it is not the priuation or lack of Baptisme which damneth some: but the contempt of it.* Wherefore we do content our selues with that order which is appoynted in the scriptures, as is aforesayd.

a Barnard in the 77. epistle to Hugo S. Victor.

Now he ought not to be called a contemner of the sacraments, which hath not the meanes to communicate with them, according to the rule of ỹ scriptures established in the church of god.

Fourthly, for as much as the simple word preached, toucheth but one of our sences, but the sacraments touch more as the sight and other corporall sences, and also be distributed with expresse ceremonies, and of great signification: so it is easie to be perceiued how necessary is to vs, the vse of the sacrament to encrease and entertaine our faith (b) which (after a maner to say) touch our finger & eye, and alrea-

b S. Chri. 13 homely vpon Saint Marke.

dy

dy taſteth & feeleth in effect, the commodity of that which we looke for, as though we had it and poſſeſſed it already, and therefore ſo far is it from vs, to deſpiſe the holy Sacramentes, that on the contrarye, we proteſt that we can not worthely as our duty is, extoll and magnifie the dignitie and lawfull vſe of the ſacraments.

36. *How there is but two Sacraments in the Chriſtian Church.*

IN this maner and ſignification we find but two ſacraments ordayned of God, for the perpetuall vſe of all his church: as alſo S. Auguſtin (*a*) and S. Ambroſe, (*b*) did content themſelues with two & no more: that is to ſay, the holy baptiſme which ſucceeded the circumciſion, & the holy ſupper which ſucceeded the paſcall lambe. For in theſe two ſacraments be repreſented to vs our ful & perfect ſaluation, and in this reſpect ſucceded not only a part of the antient ſacraments but al in general. For the plainer vnderſtanding hereof we will ſpeake firſt of them generally, & after of ech of them perticularly.

a Auguſtin. 3 booke of Chriſtian doctrine. 100. queſtion

b S. Ambro in the tract. of Sacramentes.

27 *The fowre pointes, which be to bee considered in the declaration of this matter.*

THere be fowre principall pointes, which we consider in the Sacraments.

1 The first is concerning the signes.

2 The second, that which is signified by them.

3 The thirde, the coniunction of the signes, and the thinges signified.

4 The fourth touching the manner, by the which they participate as wel the signes, as the thinges signified.

38 *The first point is to vnderstande, what we doe meane by the name of* 1 *signe in this matter of Sacraments, and wherefore the Lorde did choose for signes, the most vulgar and common thinges.*

COncerning that which wee call signe, we meane not by that word a bare signe, naked and emptye, as a thing represented or painted by a painter, or some other simple memorial, but we

we vnderstand of signes which representeth to vs most great and excellent thinges, declared effectuallye in the liuely worde of God, as hereafter wee shall declare. Also in these sacraments be offered spiritually and truely, those things which be outwardly represented by them. Moreouer, it is to bee noted, that we do comprehend vnder the name of signes, not onely the material things of the Sacraments, as the water of baptisme, the breade and Wine in the Supper: but beside the worde ioyned with the signes (which declareth the will of God in vs, being preached and expounded plainly) we vnderstande furthermore, by the name of signs, the ceremonies ordained of God in all this mystery, the which haue no lesse signification then the materiall thinges, to the which Ceremonies it is not lawfull for man to ioyne or put to any newe thinges, neyther to diminish without sacriledge: I speake of those which be of the substaunce of the Sacraments. And it is to be noted, that our Sauiour (a) knowing our weake nature,

a Augustine 118. epistle Chri. 6c. homely to the people.

August. 118 epist. Chrisost. 60 hom. to the people.

nature would establish but fewe sacraments in his church, to wit, onely (a) b. & also vseth in them the most simple and most accustomed signes & ceremonies, which be among men. As water, bread, wine. To wash, to eat, and drink. Least that man in steed to eleuate and lift his minde on hie, & to consider the celestiall misteries which be presented by these terrestrial things, should come to stay in these external & grosse things to worship & make idols of them. But those men which were not contēt with this simplicity and plainnesse, haue put to and added of their owne inuention, who thinking to do well, haue vtterlye destroyed and abolished the intent and minde of the Lord, and turned the Sacraments into idolatry, as experience sheweth.

39 *What followeth the error of those, which take away the substaunce from the signes in the sacrament.*

The sacramentes and ceremonies beside their plainnes & simplicity, haue

haue a singuler agreement and proportion with that which is represented by them, as it shall be shewed heereafter: the which agreement and proportion, is abolished and destroied by those, which take away the substaunce from the signes in the sacrament.

Wherefore it argueth also, that they abolish and destroy the Sacrament, as much as in them is.

40 *What mutation or change is in the thinges which bee vsed in the sacrament.*

THe signes be not chaunged in the Sacramente concerning the substance, meane, quantity, or quality, but the onely vse and intent for which they were ordeined, which was to signifye and represent to our eye those spirituall thinges, which bee not spirituall of their owne nature, but by the ordinance of Iesus Christ. For water of his nature, is made to wash when wee wil wet vs with it. Bread & wine is to nourish the body being eaten & drunk. But in the sacramentes these thinges haue

haue another purpose clean cõtrary, as wee shall say hereafter. Wee may vse a similitude, for the better vnderstanding hereof. Take waxe which is fastened to a writing or publique instrumente, and it differeth not from other Waxe of it selfe, but onely because of the vse, to the which it is appointed: that is to say, to serue for a testimony, that the instrument is effectuall and auailable, the which it hath not of nature, but by the ordinance of man. But concerning the sacraments, they be ordained of God for a more excellent conenaumt.

40 *From whence proceedeth this alteration, and the errour of those which make a charme or sorcery of the sacramentall wordes.*

This mutation then, whereof wee speak, changeth not the substance of the signes neither of breade, water, and Wine, but onely the vse of them, and is done by the holy ghoste, according to the ordinaunce of the good wil

of

of God which is testified to vs by that promise, whereto the signe is ioyned, and not by the pronuntiation of words after the manner of sorcerers or charmers, but the promise is as the soul of the signe. So accordingly the Water, the bread and Wine, become Sacramentes, that is to say, true signes, of those thinges which the worde promiseth, and which be represented by them.

42 *The sacraments be no sacraments without the vse of them.*

FOr as much as this mutation or change is only in the vse therof: it followeth also that before, or after the administration of the Sacramentes it taketh no place, but onelye during the action and the vse to the which this chaunge or mutation tendeth.

43 *The seconde point is of the thinge signified in the sacraments.*

THe promises whereto the Sacramentes bee ioyned as Autentike seales, tend to one onely Iesus Christ.

For

a Galath. 3
1 Cor. 10

For (a) it is he only which is declared to vs, and represented with al his goodnesse and treasures by the signes of sacraments, and by that word which is ioined with it for to quicken & confirm our faith, wherwith wee doe embrace him, and to aduertise vs of our duetye, aswell towardes him as towardes our neighbours.

44 *The third point is how Iesus Christ is ioyned with the signes.*

THe thing signified, that is to saye: Iesus Christ with all his benefits is alwayes presented truly, and without any fraud on Gods part, which is true in his promise, so that the sign and the thing signified be alwaies knit together in this respect, ỹ is to say, God offereth both the one and the other truly, & not by the vertue of words pronoũced, (for it is sorcery to speak so) nor by a naturall and locall coniunction, for ỹ body of Iesus Christ is not a fantasticall bodye, nor an inuisible body which occupieth no place, nor by the holines of him which pronounceth the wordes ordained

dained of God, or ministreth the sacramentes, (for the Sonne of man can not make voide the will of God): but by the vertue of the holy ghoste, which worketh, that notwithstanding Iesus Christ being as he is man, corporally in Heauen absent from vs, as the Scripture witnesseth, yet neuertheleſſe is presented truely & verily to vs, so ỹ our faith doe embrace him in spirit inwardlye, as the signes doe represente to vs outwardly, lifting vp our minds into heauen, for to enioy and possesse him more effectuallye, and ioyne vs to him.

45 *The distinction of signes, and of the thing signified.*

NOtwithstanding such coniunctiõ, we confound not the signes with the thing signified, nor abolish the substance of the signes, but make a distinction of that which is conioyned.

46 *The manner to communicate, aswel the signes of the sacraments, as the thing signified.*

For

FOr as much as the signe and the thing signified (as we haue sayd) be so knitte and ioyned togeather, and yet neuertheleſſe not confounded the one with the other, but a diſtinction betweene them: concerning the exterior and outward signe, it is receiued by a corporall and naturall maner, as well of the faithfull as the vnfaithfull, but to diuers endes and purpoſes. For the faithfull receiuing the thing ſignified with the signe, do perceiue augmentation and encreaſe of their faith vnto ſaluation and eternall life. But the vnfaithfull not receiuing but the bare signe onely, receiue it to their condemnation: becauſe that refuſing the thing ſignified, which is offered to them of God with the signe, they pollute and diſhonour it, as much as in them is.

2 Iero. 4. booke chap. 23.

Thus much concerning the communicating of the signe. But concerning the thing ſignified, which is Jeſus Chriſt, with all his benefits and goodneſſe: we haue alreadye declared, that the onely meane to communicate with him, is by true faith. And therefore he that

that bringeth not true faith, cannot receiue him, but he that bringeth faith, receiueth him truelie & effectually, but not with teeth, nor by the belly after a corporall manner, but spirituallye by fayth (a) embracing that, which God promiseth vs by his word, and offereth to vs by the outward signe, or to speake yet more properlye, in ioyning oure selues more neerer then wee were before vnto Iesus Christe. (b) For the vertue and power of fayth is such that in steede to bring Iesus Christ downe on earth (which cannot bee vntill the day of iudgement) it ascendeth vp from the earth into heauen, and there doth knit and incorporate vs with Iesus Christ: which was the cause that the primatiue Churche did sing sursum corda, that is, lift vp your hearts.

a Augustine sermon of sacramentes the 2. feary of Easter. Prospere in the booke of sentences. Innocen. 3. book. 3. cap. Ciprian sermon of the supper of the Lord. Augustine vppon Iohn 25. treatise. Origen vpon Math. 11. cap. 15.

b Hillary. 8 book to the trinity.

47 *Application of all that is before saide of the sacrament of baptisme.*

THe signe of baptisme in water, the substance of the ceremonies agreeing with the Scripture (to the which may not be added or diminished with-

out sacriledge (bee these) the parson is weat with weather, and then the water tarieth a certaine space, before it be cleane dried or passed awaye, and finally the water vanisheth and consumeth.

The thing signified and verely represented, (*a*) is the aspersion or sprinkling of the death & passion of Jesus Christe in remission of all our sins, & imputation of righteousnes. Also by the exterior wetting with water, is signified ỳ mortification & sepulture or burying of our old man, that is to say, of our naturall corruption, dead & buried by the vertue of the death & burying of Jesus Christ: and is signified also by this, ỳ the persõ is wet, and continueth vnder the Water, or ỳ water vpõ him a certain time. And finally the regeneratiõ of the new man with a certaine & sure hope of the resurrection of Jesus Christ, is signified by this, that hee which is baptised, commeth out of the water cleane purged and washed.

2 Actes. 22
Rom. 6
1. Corin. 6
Ephes. 5
Titus. 3
1. Peter 3.
Galath. 3
Colloss. 2

Beside this, baptisme is an outward and solemne profession of the Christian religon,

religion, by ỹ which we al do binde our selues to accept & take Iesus Christ for our only sauior (a) & to liue in brotherly charity, as being al together but one body, baptized with one baptisme, & by one spirit vnited & knit in him. The worde (b) that is to say, the ordinãce of Iesus Christ ioined with ỹ promise sincerely as God spake it, is this, to baptise in the name of the father, the sonne & the holy ghoste, whosoeuer shall beleue & be baptized, shall be saued.

a 1. Corin. 2 Ephes. 4.

b Mark. 28 Mark. 6

The accord & agreement of ỹ sign, is most proper & meet, because the water is the element moste conuenient of all things, to wash & put away al bodily filthinesse, and therfore is most meet to figure & represẽt ỹ bloud of Iesus Christ the Sonne of God, by the which onely the church is made clean: (c) Moreouer one vniformity is appointed and common to al (d) and to one end and purpose which declareth the cõcord and charity which we ought to haue together.

c 1. Peter. 2

d 1. Cor. 12. Ephes. 4

The mean wherby this is communicated to vs, is the holie ghost, (e) freely cõmunicated to the elect, who condisce-

e Iohn 1 1. Cor. 12

ding to our infirmity, will bee serued by a mortal man ordained and appointed in the Church for that end (*a*). Secondly with the worde (*b*) truelye and sensiblye pronounced and expounded, so that it may be vnderstood and beleeued. And for the third, the exterior or outward signe with the ceremonies afore sayde, yet neuertheless without communicating his vertues to anye of these instruments, but as Saint Paul sayth, *he that planteth and he that watereth is nothing, but God which giueth the encrease.* (*c*)

a Iohn. 1
1. Corin. 12
b Math. 28.
c 1 Cor. 3

The meanes of our part is fayth, according as saith S. Augustine (*d*) The worde maketh vs cleane, not being spoken or pronounced onelye, but being beleeued. Now this faith commeth not of our selues, but is freely giuen vs (*e*) in dewe time, so that we bee of the number of the elected, (*f*) the which secret we leaue to God to iudge. For it is he which knoweth those that be his (*g*). Notwithstanding we accept all these as faithfull which make outward profession, if it appeare not to vs the

d Marke 3.
2. Peter. 3
Augustine vppon Iohn 80. homil.
e Ephes. 2
Philip. 1
f 2 Thes. 3
g 2. Tim. 2

the contrary, leauing the iudgement of the hipocrits to God, which shal reuele them, and iudge them in his good time, (*a*) and pleasure.

a 1. Tim. 5

48 *For what causes the yong children of the faythfull, be baptized.*

COncerning yong children, because their faith is vnknowne to vs, and we haue sayde before, it is requisit that they be partakers of the fruites of the sacraments, (*b*) & it is not very likely ỹ they haue Faythe, because they haue not the vse of vnderstanding (*c*) except God doe worke in them extraordinarily, the which appeareth not to vs, neuertheless wee cease not to communicate to them baptisme.

b Actes. 2

c Deut. 1 Rom. 10

First, for as much as there is nowe the same cause in baptisme which was sometime in circumcision, which is called by S. Paul, the seale of righteousnesse which is by fayth (*d*) and also by expresse commaundement of God, the male children were marked the eyght day. (*e*)

d Rom. 4

e Genes. 17

Secondly, there is a speciall regard to be had to the infants of the faithful.

For although they haue not faith in effect such as those haue that bee of age, yet so it is, ý they haue the seed and the spring, in vertue of the promise which was receiued & apprehended by theire elders. For God promiseth not vs only to be our God, if we beleeue in him, but also ý he wil be the God of our offspring & seede, yea, vnto the thousande degrees, (a) ý is to the last end. Therefore said S. Paule that the children of the faithful be sanctified frō their mothers womb. (b) By what right or title then do they refuse to giue thē ý marke & ratification of that thing which they haue and professe already? And if they alledge yet further, that although they come of faithfull elders or parentes, it followeth not that they be of the number of the elect, & by consequent ý they be sanctified (For God hath not chosen al the childrē of Abraham & Isaac.) (c) The answere is easy to be made, ý it is true, al those be not of the kingdom of God, which be born of faithful parents but of good right we leaue this secrete to God for to iudge, which only knoweth

a Genes. 17 Exod. 20

b 1. Corin. 7.

c Rom. 7

eth (*a*) it, yet notwithstanding wee presume iustly to be the children of God, al those which be issued & descended from faithful parents, according to the promise (*b*). For as much as it appeareth not to vs the contrary. According to the same, we baptise the yong children of the faithful, as they haue vsed & done from the apostles time in the church of God, (*c*) and we doubt not but God by this marke (ioined with the prayers of the Church, which is their assistaunt) doth seale the adoption and election in those which he hath predestinate eternallye, whether they die before they come to age of discretion: or whether they liue to bring foorth the fruites of their faith, in due time, and according to the meanes which God hath ordained.

a 2. Tim. 2

b Genes. 17
1. Corin. 7

c Origen 5 booke vpon the epistle to the Rom.

49 *Application of all that goeth before of the Sacrament of the Supper and the right vse thereof.*

The signes of the sacrament of the supper be breade and wine. The substancial ceremonies, according to

Gods holy word (to the which no man hath any more power to adde or diminishe, then to make new promises of new sacraments) (a) be, to wit, that the minister, who representing Iesus Christe, after the rehearsing and expounding the ordinaunce of the Lord, with inuocation and publique prayers, breake the Breade and distribute to the people, and likewise the cup. Also for those which receiue the supper with the Minister particularly in his office, it is for them to take, eate, and drincke: and finally altogether to render thankes with one heart and with one mouth.

a 1.Math.29 Mark. 14. Luke. 25. 1.Cor.11

The thing signified, is the same which the doctrine presenteth and declareth to vs ordinarily. And of Baptisme likewise, that is to saye, Iesus Christe (b) conceiued, borne, crucified, dead, buried, risen, ascended into heauen, to be made for vs the entier and perfect wisedome, righteousnes, sanctification and redemption, (c) So then we doubt not but according to the promise of our God, the very body and

b 1Cor.10

c 1 Corin. 1

the

the very bloud of the Lorde, that is to say Jesus Christ him selfe, with al his goodnesse and treasures, is offered to vs verily and without fraud, to be receiued of vs inwardly in faith, by the vertue of the holy Ghost, vnto euerlasting life, euen as verily as is offered to our outwarde sences the breade and the wine, for our corporall sustenances and life, which for this cause is called the bodye and bloud of Jesus Christ, that is to say, they be the very exterior signes and corporall markes, of that which the Lord offereth spiritually on his part, that is to saye, of the very body and bloud of Jesus Christ: for it is an accustomable maner of speaking in the matter of the Sacraments, to giue to the signe the name of the thing signified by it. As it is sayde, that the cup is the new aliance (a) or couenant, that is to saye, the marke and true signe of the new couenaunt, which is made by the sheading of the precious bloud of Jesus Christ. So it is sayde also that circumcision is called the couenaunt (b), that is to saye, the very signe and

a Luke 22

b Genes. 17

and ratification of the couenaunt. Also the lambe is the passage (a) or passeouer. Item the stone in the Desart was Christ (b), that is to say verily representing Christ. Also it is sayd of S. Paul concerning this matter, (c) that the bread is the communion of the bodye of Christe, that is to saye, the true signe or gage of the communion which we haue with Christ. And this exposition is not forged by vs, but expresslye and plainely obserued by all the auntient Doctors of the Church, as followeth. In that the bread is broken, is represented to our sences the passion of our Lord, which was broken with dolour and sorrowes of death, and the iudgement of GOD in his body and soule for vs. In that it is distributed and the cup likewise to all the Communicantes, representeth to our sences, that Iesus Christ him selfe with all his treasures and benefites, is giuen to vs of God the Father into eternall life.

a Math. 26 Mark. 14 Luke. 23

b 1. Cor. 10.

c 1. Cor. 10

*These*

*These places following be alleadged by the Fathers touching this exposition.*

Irene against the Valentians, Tertulian against Martion, Origine vpon the booke of Numbers, hom. 16. Item vpon S. Math. 15. & 26 chap Item vpon the Leuit. hom. 7. & 9. Item against Celius, 8. booke. Cyprian 6. epistle of the first booke, & the third epistle of the second boke. Item in the sermon of the supper, Athanase vpon S. Math. chap. 12. Ambrose vpon the first to the Cor. & 4. booke of Sacraments, chap. 4. Chrisostome vpon S. Math. in the perfect worke, hom. 11. Vpon the 2. Cor. hom. 27. Vpon the psalme 22. Item in an epistle to Celarius. Augustine vpon the psalme 8. & 89. Item August. vpon the wordes of the Apostle seconde Sermon. Item in the sermon made to the children, as Beda reciteth in his collection. Item 3 booke of the Trinity chap 4. & 10. Item against Faustus 20. booke, chap. 21 Item, of the Citie of God. Item, vpon the. 54. psalme Item vpon 26. hom. vpon S Iohn. Item vpon S. Iohn 27. treatise and 6. chap. & 30. treatise 21. chap. 25. Item vpon S. Iohn tract. 20. & 30. Item against Adamantus chap. 12 Item 3. booke of the doctrine of a Christian, chap. 16. Item in the epistle to Boniface, and in the Epistle to Dardanus, & in many other places Leo pope in the epistle written to the Clergie, and to the people of Constantinople. Cyril vpon S. Iohn 4. boke chap. 14 Item in the epistle to Calosirus. Theodorete in the 1. and 2. dialogue against the heretiques, touching the very body of Iesus Christ. Hesichius the 20. booke vpon the Leuiticus the 8. chap. Gelasius against Eutiches. Bartram in the booke of the body and bloud of the Lord. 1. Cor. 11.

In that we take and eate the bread, and after drincke of the cup, is a witnesse of that which is inwardlye done truely by the vertue and power of the holy Ghost. For he can thorowe the bonde of faith, ioyne and binde those thinges together, which of themselues be farre deuided a sunder, concerning the distaunce of the places, that is to say: that as verily as we take and eat the breade and drincke the wine by a naturall maner, the which incontinent after by disgestion tourneth into our substance and nourishment of our corporall life: so as verily (although by a spirituall and celestiall maner, & not with mouth & teeth) is Iesus Christe him selfe which is now in heaueh, on the right hand of his Father, communicated to vs, that we may be flesshe of his flesshe, (*a*) and bones of his bones, that is to say, beeing knitte (*b*) and incorporated with him by fayth, (*c*) our soules and our bodies doe attayne to eternal life: yea euen whilest we be in this world, his spirit (*d*) doth sanctifie and gouerne our bodies and soules, to dedicate

a 1 Cor. 10
Ephes 5
b Iohn 17
c Collos. 2
d Iohn 6

dedicate and sacrifice all our life to his seruice (*a*), and to the charitie of our neighbors for the loue of him. Finally, in that we take all of one bread and of one Wine corporally and visiblye: so on the other part spirituallye and inuisibly by faith, we come all to participate and be partakers of Iesus Christ onely: the same I say sheweth to vs the bond and knot which ought to be betweene vs all, as the mistical body of Iesus Christ our head, according to the publique and common protestation which we do make (*b*).

a Rom. 8

b 1 Cor. 10 12

The conuenaunce and agreement of the thinges signified, with the signes and ceremonies, is verye euident and plaine by this which we haue already sayd: namely that as one loafe is made of many graynes, gathered and ioyned into one loafe or peece of breade, and likewise the wine beeing made of many grapes: declareth vnto vs the agreeing of the signes with the signification, whereof we haue spoken heretofore, that is to say, the knot and vnion which we haue with Iesus Christ, and the

Auguſtin in the ſermon of the ſacramentes of the faithfull in the 2 ſerie of Pſalque.

the mutuall charity with all the faithfull in Iesus Christ their head. The word that is to saye the ordinance and promise of the Lord, wherevnto the signes doth send vs, be such as S. Paul hath expressly touched (a) and is left to vs according to the Euangelistes.

a 1. Cor. 11

The Lord Iesus the same night in the which he was betrayed tooke bread, & when he had giuen thanks brake it and sayde, take, eate, this is my bodye which is broken for you, do this in the remembrance of me. And likewise he tooke the cup, after he had supped, saying, this cup is the new couenaunt or Testament in my bloud, do this as oft as yee drincke it, in the remembrance of me, for as oft as yee eat this bread, and drinck of this cup, yee shall shew foorth the Lordes death till he come.

b Ioh. 5 & 6.
c Prosper in his booke of sentences S. Hierome vpon Esay 66. cap. and on Iere. 4. 22. cap. Augustine of the life of God 25. c. 21

The meanes to receiue Iesus christ (as we haue sayd afore) is faith, (b) & therefore sayd S. Augustine: He that is not of the bodye of Christ, (c) eateth not the body of Christ, and as he sayd in an other place. The heretiques

which

which be without the Church, may wel haue the ſacrament, but not the benefit of the ſacrament. Frõ whẽce it foloweth, that a man muſt proue him ſelf according to ẏ doctrin of the Apoſtle, (a) ẏ is to ſay, enter into our ſelues, to ſee if we haue ſuch ſorrow for our ſins as it appertaineth, & ſuch certaine and ſure truſt in our God according to his word by Jeſus Chriſt our only mediator. And yet is not required ſuch a perfect faith as no imperfection can be found, but ſuch a faith as is true, & not fayned. In thoſe then that be ſuch, the vnion and coniunction which they haue obtayned with Chriſte by their faith, is more & more confirmed, & ſealed by the holy ghoſt, in receiuing the ſignes & ſure ſeale of this coniunction & knot as it is ſayd, ẏ the circumciſion was in Abraham a ſeale of the righteouſnes of faith, (b) the other on the contrary in deſpiſing that which is offred to them, that is to saye Jeſus Chriſte, and diſhonoring the ſignes & ceremonies inſtituted of the lord, bring themſelues culpable and guilty of the body

a 1. Cor. 11

b Rom. 4.

and

and bloude of Jesus Christe, from the which continually more and more they
a Corin. 12 recoile and fall backward (a)
The declaration of the death of Jesus Christe, and consequently of all that which he did for vs, with thankes giuing for the benefits receiued, and the
b 1 Cor. 11 examining & proouing of our selues, bee of the substaunce of the supper, (b) and therfore cannot be left out, nor peruerted or altered, without great sacrilege. Wherupon followeth, that the supper of the Lord, ought not to be communicated to those which cannot proue nor examin them selues, because they haue not the vse of reason, as yong Chil-
c 1 Cor. 11 dren and suche like , (c) nor to those whiche haue not made profession of
d. Actes. 8 their Fayth, (d) or which bee iudged vnworthie, that is to say, excommunicated by the righte iudgement of the
e Math. 28 Church, (d) the which shal be spoken of
1 Corinth. 5 hereafter.

50 *The conclusion of the matter of the Sacraments.*

These

These thinges considered, it followeth that the sacraments be not only ordayned, to offer to God giuing of thankes, which also is called a sacrifice and acceptable offering: but rather that we should receiue of his grace and liberality, the which is more precious then heauen and earth, that is the confirmation of our faith, and to be the nerer vnited, and ioyned to Iesus Christ into eternall life.

51. *Wherefore the holy Ghost is called the consolator or comforter, & to what purpose and end the afflictions of the faithfull serueth.*

Finally, it is easie to perceiue for what reason the holy ghost is called ỹ comforter(*a*): because his office is to ioyne vs to Iesus Christ by faith(*b*) and he that hath Iesus Christ, hath al: (*c*), it followeth that by him onely our consciences haue wherein to be so pacified, and so well contented and fully satisfied, that namely we haue wherein to reioyce in our afflictions(*d*), for as

a Iohn. 14 and in many other places Actes. 9
b Rom. 8 1. Cor. 1. Gala. 4.
c 1. Cor. 2
d Rom. 5 Iames. 1

as much as we know and be assured, that they come not to vs at aduenture, but be sent of him, who hath reconciled vs vnto him selfe by Iesus Christ, entreating vs in the same wise that he hath done his owne sonne (a), and so by little and little to learne vs to hate sinne, and despise the worlde (b), and moreouer by this meanes he mooueth vs to pray and call vnto him more earnestly (c) and deuoutly: and also chastiseth vs in trying and proouing our faith (d), and in fine maketh vs a shew or a marke for all the worlde to looke at, to declare how great is his vertue and power in those, which he hath armed and strengthened with his holy spirite.

a Rom.8.
b 1.Pet.3.
c 1.Cor.11. Rom.8.
d 1.Pet.1.
e 2.Cor.4 Colo.1.

OF

# OF THE *Church.*

## The fifth point.

1. *That there hath alwayes beene and euer ſhall be a Church, out of the which there is no ſaluation.*

ALl thoſe things wherof we haue ſpoken to be eſtabliſhed and perfourmed by the goodnes of God, be in vaine, if there were not certaine people which felt and taſted of the fruit and commodity thereof. But for as much as Jeſus Chriſt hath an eternall kingdome, (a) he can neuer be without ſubiectes: it was meete then from the beginning of the worlde that there ſhoulde bee a Church, that is to ſaye, a Congregation and aſſemble of people, ſuch as it hath pleaſed God to chooſe by his grace, the which haue acknowledged & ſerued the true God according to his wil, by the meanes of

a 2.Sam.7. Luke.1. Pſal.98.& 110.

Iesus Christ onely attayned by fayth, as it hath beene amply declared. And we muste confesse moreouer by the same meanes, that his Church & assembly shall last for euer (a), whatsoeuer assaults that all the Deuilles in Hell can inuent or prepare againste them (b). Finally, it must be confessed necessarily, that without Iesus Christ there is no saluation. And whosoeuer dyeth, not beeing a member of this congregation and assemblye, is excluded and locked out from Iesus Christ and from his saluation (c): for the vertue to saue, which is in Iesus Christ, appertayneth not but to those which acknowledge him for their God and onely sauiour (d).

a Psal.132 Ierem.31 Math.28

b Esay.54 Math.18

c Ioel.2.3

d Iohn.3. Galath.3

2. *There can be but one true church.*

AS there is but one God (e) one faith, and one onely Mediator betweene God and man, euen Iesus Christ (f), head of his Church (g): So likewise there can be but one Church.

e Epes.4

f 1.Tim.2

g Epes.5.14. Collos.1. 1.Cor.11.

3. *Where-*

3. *Wherefore we call the Church catholique.*

FOr as much as God hath spread foorth his Gospell, that is to saye, the preaching of saluation, which is the Scepter of his kingdome, thorow the vniuersall worlde(a), and hath chosen of all nations such as seemed good to him: for this cause there ought to be confessed one catholique Church, that is to say, a vniuersall church: not that it comprehendeth all men generally (for the greatest part be not of it) (b) but because the faithfull be dispersed ouer all the earth(c), according as the Lord hath chosen them, not beeing restrayned to any certaine place, time nor nation.

a Psalm.2 Esay.54.55 Mark.16. Actes.1. Colos.1.

b Math.20. c Actes. 10. Apoc.7. Math.21.

4. *In what thing lyeth the communion of Saincts.*

BEcause the church hath but one onely Lord and soueraigne prince (d), all the faithfull in what place soeuer they be dispersed, be conioyned and knit

d Ephes.4.3 Colos.1.

knit together as the Burgesses or inhabitants of one communalty, beeing all partakers of the same priuiledges, (a) that is to say, of the goods and treasures of Jesus Christe, who for this cause is called their head, as they be called the members of him, for that he onelye by his vertue vniting and ioyning them to him selfe, doth quicken them, iustifie them, & sanctifie them (b): wherefore none may lawfully vse this title head of the Church but he onely. And behold this is it ý we cal the communion or communaltie of Saintes: For in the scripture this word Saint is attributed to all faithfull liuing yet in this worlde, for as much as they haue attayned to Jesus Christe by fayth, their onely righteousnesse and sanctification.

a Rom.12 1.Cor.10.& 12. Colos.3. Psalm.49.

b Ephes.4 Iohn.17 Rom.8 1.Cor.1.

5. *The church hath but one heade, that is to say Iesus Christ, to whome there needeth no Lieuetenant.*

IEsus Christ head of this Church, for the reason which we haue sayd, will haue no companion (c), as the wise

c 1.Cor.3 Ephes.4

wife woman in the Scripture (to the which the Church is compared) hath but one husband(a), and one body hath but one head. He hath no need of anye successor, (for he is god liuing eternally(b), nor any Vicar or Lieuetenaunt, for we haue al his will by writing(c). And moreouer beeing God, he is euer present himselfe in the middest of his Church by his infinite power, neuer departing from it, as he himselfe hath promised(d), which neither Vicar nor Lieuetenant can doe. And in deed the blindest mã in the world may see whether those men be tumbled and fallen headlong, which would rob or depriue Iesus Christe of this preheminence, where as in deed they haue scarce one little corner of the world to gouerne, in comparison of the whole world.

a 1. Cor. 11. Rom. 7. Ephes. 5
b Rom. 6.
c Iohn. 15. Actes. 20. 2. Tim. 3.
d Math. 28 Iohn. 14.

9 *The communion of the saincts letteth nor hindereth not, the diuersity of offices among the faithfull.*

IEsus Christ gouerneth this church so by his holy spirite, ý notwithstanding he vseth men as instruments, for to plant and to water, as Saint Paule

a Colloſ.3
1 Cor.5

ſpeaketh (a): moreouer, hee diſtributeth his gifts and graces diuerſelye, how, when, and to whom ſeemeth good vnto him for the entertainement and gouernmente of all the bodye of the Church (b) in the which he willeth all things to bee done by good order and pollicy (c). It is not Gods pleaſure nor will that we ſhould accept al the members of the Churche equall, in theire charges and Offices, and by this meanes bring a confuſion into the houſe of God. But contrariwiſe, one of the principall differences, that wee haue with our aduerſaries is, wee require that the Eccleſiaſticall pollicy bee eſtabliſhed and ſet vp agayne according to the worde of GOD, with the aduiſe and counſell of the auncient Fathers, which haue left vs their Canons for Teſtimonies of the conduction and gouerment which they helde in their time: yet notwithſtanding all things to be ruled by the word of God, and conſider diligently what thinges are expedient to be retained or to be altered for the edification of the church:

b 1 Cor.12. whole chap. Epheſ. 4
c 1 Cor.14

For

For in matter of pollicye, euerye man knoweth well that all thinges bee not conuenient in all times nor in all places, mark I say, this is it that we haue alwaies required, and we yet earnestly require it. But seeing the negligence of many, and the small hope that wee haue to be prouided for in a general or common consent: force hath constrained certaine princes and Lordes, hauing knowne and seene the common disorders, to prouide and set orders in their own countries as we do see. Now they do not well that fill the eares of Princes, that we be seditious persons and heretiques, and that we allowe no counsells nor ordinances of the church. Which be manifest slanders and false rumors, as ye may perceiue, if ye will giue vs hearing as appertaineth, and not to make our enterparties and enimies iudges of our owne causes.

7 *The markes whereby wee maye discerne the false Churche from the true.*

Wle

WE require first that there bee put a difference betweene the true church and that which is not, although they borrow this name: & also between those which bee in suche wise within the Churche, as they bee also of the Church: and of those which be not of the Church, although they bee in the Church. For it is moste certaine, that Sathan desireth and is busied to worke so, that his Synagogue be esteemed for the true Church: and so long as the Church striueth here on earth, it is certaine and sure that the chaffe shall bee mingled amongst the good graine(a) and the Cockle among the Wheate. Nowe to the ende that wee bee not deceiued, if it be possible, these differences be to be vnderstood. The marke of the true Church, is the preaching of the liuely worde of the sonne of God, according as it was reuealed to the prophetes and apostles, and by them declared to the world, therin comprehending consequently the Sacraments and the administration of the ecclesiastical discipline, so as God hath ordained it, for there

a Math. 13
1. Corinth. 11

there is none other Worde of God, nor other manner to preach it. For this cause Jesus Christ sayde, his sheepe followed him, for they knew his voice. (a) And in sending his Apostles, hee said not go preach al that seemeth good to you, but teach and preach (saith he) to keepe all those thinges which I haue commaunded you. (b) Also for this cause Saint Paule sayde to the Corinths. that he had giuen them none other thing then that which he receiued of the Lorde, and after reciteth the ordinaunce of God, as it is written in the euangelistes (c). And for this cause he said, that the faithful be builded vpon the foundation of the Prophetes and apostles (d) that is to say, vpon the doctrine which the prophets and apostles haue planted in the church, of the which Jesus Christe is ý foundation and head corner stone. And S. Peter also declareth plainly: There is none other word of God thē this (sayth hee) vvhich is among you by the preaching of the Gospell, (e) And doubt ye not but that the apostles haue not

a Iohn. 11. Note well.

b Math. 28

c 1. Cori. 11.

d Ephes. 2 Actes 17. 1. Peter 1

e 1. Peter 1 Rom. 10.

not only preached, but also left by writing all that which in ỹ worde of God is necessary to saluation, (a) according to that which saint Paul saith, that the holy Scripture is giuen by inspiration of God, to make perfect the man of God. (b) Likewise S. Cyprian: *For as much as we must heare Iesus Christe only, we need not giue eare or take heed to that which some haue imagined or inuented to be made, but to that which Iesus Christ, who goeth before, hath made, and we ought not to follow the custom of men, but the verity of God.* For a conclusiō, in what place soeuer the worde of God be truely preached, the sacraments duely ministered with the ecclesiasticall discipline established conformably to the holy and pure doctrine of God, there we acknowledge to be the true church of God, in what soeuer place it be, how small a number (c) or little apparaunce soeuer it hath before man.

a Acts 20. Galath. 1

b 1. Timo. 3

c Math. 18 Luke. 12 Luke 10. 1. Corin. 1 Math. 11.

8 *Which be the true members of the Church.*

Those

THose be of the church which haue the mark of Christians, that is to say, faith (a) Those haue faith which receiue the onely sauiour Iesus Christe as hath bene sayde (b), Flying from sinne, following righteousnesse, that is to say, which loue and feare onelye the true and eternal God, and their neighbors, according to the Word of God, without turning or swaruing eyther to the right hand or to the left: not but that there are infirmities in the moste perfectest. (c) And also there is greate difference betweene those in whome sinne reigneth fully, and those in whom there are but remnantes of sinne. (d) Beefelye, those same bee of the true Church in whome the spirite (which is the gifte of grace proper to the elect and not of nature) striueth againste the flesh, (e) and which may say with Paul, I doe the euill which I woulde not, (f) that is to say, to the which I giue no such consent, as those doe which bee not regenerated by the spirite of God. Beholde heere those, which bee of the true church. But as for the others, of what

a Ioh. 8. & 17
Iohn. 4
1. Iohn 4
b 1. Iohn. 3.
Rom. 16.
Rom. 8.
Galath. 5.
c Ioh. 1. 2 & 3.
d 1. Iohn. 1.
1. Corint. 15
Philip. 3.
e Rom. 6.
2. Corinth. 7
1. Iohn. 3.
f Rom. 7. & all the chap.
Galath. 5.
g Rom. 7.

what estate or degree soeuer they be in the church, yea though they were apostles of as good authority as euer was Iudas (a) yet be they not of the church: but assoon as God hath reuealed them, they ought to be (b) reiected and eschued of all Christians, so long as they be irreformable: for suche bee not of the church this day in effect, which may be or shal (c) be to morrow, or when it shal please God, who according to his eternal counsel, hath disposed the monethe and times, in the which (d) he wil call his elect to himselfe.

a Iohn 6
1 Iohn. 1
b Iohn. 15.
1 Corinth. 5
2. Thessa. 32
c 1. Corin. 2
d Math. 20.
1 Corinth 7

9 *The markes or tokens of the church be not alwayes in one estate, and howe it ought to be gouerned.*

FUrthermore we know, ỹ the marks and tokens of the true church, bee not alwayes in one estate, nor they be not always one concerning thẽ selues. But God according to his incomprehensible wisdome, in punishing the ingratitude of the world, somtime withdraweth and taketh from vs part of his light

light, in such wise, ỹ somtime it seemeth ỹ the church is at an ende or destroied, as we see it happened in Israel in the time ỹ Christ came into this World. For, set the Iewes apart, ther was not one trace or step of the true marks of ỹ church in the world. And as for Ierusalem, what ignorance, what corruption of doctrine, what wickednesse was ther, when Iesus Christ the true Messias, had no greater enimies then the blinde guides which conducted and taught the other? (a) But yet the Lord doth neuer take away ỹ whol foundation of his church, but alwais hath a certain flock, (b) somtime greater somtime smaller, as himself declared to Helias. Also we may see how it is come to passe in our time, that ther is no people in ỹ world more abused, then those which wold knit & tie the church to a certain place, & to the succession of those, which they call byshops, which in very deede be nothing lesse, both by ỹ word of God and by the ancient canons. Wherby it is easy to shew, ỹ from the head of them al, to ỹ smallest, they be excõmunicated and

a Math. 15. Iohn. 1. Luke 11 Esay. 29.
b Math. 28. 1. Kings. 19

and cut off from the Church, if they chaunge not their life and manners. Now the dutie of the Children of God is not onely to serue God in what place so euer they be, or whatsoeuer ruine or decay there be in the church, but when it shall please God to establish & build vp againe her ruines and decayes, eyther here or in any other place, not beeing bound to anye people or Nation, whatsoeuer they be: but when it pleaseth him to set vp againe his standard, which is the ministration of his holye word: the duety I say, of the children of God, is to ioyne themselues to the true flocke, and seperate them selues from those which be not. Following the admonitions which the prophets gaue (a) and also that the Lord sayd, where the dead carkas is, thither will the egles resort (b).

a Esay. 45. & 52. 1. Iohn. 3
b Math. 24.

## 10 *Wherein consisteth the duetye and authority of the Church generally.*

These thinges considered, wee bee come nowe to declare what is the power

power & authority of the true Church. to the which wee may aunswere in one worde, that she consisteth in the obedience which shee oweth to her onelye spouse Jesus Christ, as to God, (*a*) and to giue order for the seruice of Jesus Christe: considering that the members be ordained for to ayd one another. (*b*) But this ought to bee more fullye expounded. Wee will speake in the first place of the authority of the vniuersal church, and of the particuler members of the same; I speake of those which haue charge of the ministration.

a Luke. 1. 1. Peter. 1.

b 1. Cor. 14. Math. 5.

11 *Of the authority of the vniuersall Councells, and first what is a vniuersall Councell.*

The name of vniuersal church comprehendeth properly the generall assembly and congregation of all the faithfull together. But for as much as the Lorde did scatter and deuide them into diuers partes, it was necessary to vse distinctiõ of parishes and dioceses, for to keepe a certaine order. Moreouer, it is not expedient nor yet possible,

ỹ al those which make pzofessiõ to be of ỹ Church, should be assembled together one by one, when it shall be requisite oz needefull to appoint sz̃ders (a) concerning the whole body of the church. We call then the vniuersall church, in this matter that we haue to intreate of, an assembly, whereto all the churches (as farfoozth as may be) be gathered oz assembled together: although it happen sometimes that one man do appeare in the name of the whole church, oz of one whol nation. Wlhẽ it shal be expedient so to do, (b) it must then be vnderstood what is the power & authozity of suche an assembly, which they call generall counsell.

a Actes 14. Titus 1. 1.corin.4.

b Actes 15.

## 12 *How farre we may differ from the counselles.*

SOme there be ỹ contemn the counselles of the church, as things of nothing: some other think, that al ỹ commeth from the counsels, ought to be receiued as the wozd of God without exception. But we do not agree with the one noz ỹ other. Foz we doubt not but the

ỹ lord is amongst those which be lawfully called in his name, as he hath promised, although they were but 2. or 3 (a) then much lesse do we dout, but ỹ he gouerneth with greater power, in ỹ greater company of his church, which he gouerneth by his holy spirite. (b) And we know & be assured, ỹ the trueth of God is stedfastlier grounded than vpon mẽ, (c) whatsoeuer they be: for we al knowe not God as yet, but in a part. (d) Moreouer experience sheweth vs sufficiẽtly, how easy it is to abuse this title of coũcels, & namely what contrariety ther is among thẽ. Wherfore we conclude, ỹ a mean must be kept which is neither to despise them, nor yet to extoll & set thẽ vp aboue God, who onely can not erre. And S. August. saith, *the church ought not to be preferred before Iesus Christ. For he iudgeth alwaies truely, but the ecclesiasticall iudges oftentimes may deceiue themselues, & truly so they do.* For who condẽned Iesus Christ? A counsell lawfullye assẽbled, if we consider ỹ outward succession & appearãce. Who concluded ỹ those which were baptized by heretiks

a Math. 18.

b Actes. 15

c 1. corin. 2. 1. Thess. 2.

d 1. Corin. 3

should be rebaptised: A counsell of Africa, where as was saint Cyprian. And to be breefe, if it shall be needefull to consider the inconstancy of the iugdment of the councells, I speak namely of those, which without controuersye haue bin gathered in the name of God: It shall be easy to declare, that suche haue but a weake staye which haue no surer foundation. But yet we maruell of those which reprooue and condemne vs as contemners of Councels, which neuertheless, wil keepe themselues no one iote of them. Witnesse the councel of Basil, which was abolished by al the popes following and others. Nowe to the end that they may the better vnderstand, whether our sayings bee conformable to the trueth of God or not, see what we shall say in this matter hereafter.

13 *To whome it pertaineth to calla councell.*

The communalty ought to bee assembled by order, and then by authority

thority of some one elected among them, we doubt not but that it is the office of the magistrate, to giue order and prouide that the ecclesiastical state may bee well gouerned and ruled in peace, and to encrease therein. (a) Now if the cheefe magistrate be a Christian, by his authority such assemblies ought to come together, as it hath euer bene practised in the Church of God without contradiction, vntill such time as the ambition of the patriarks, and especially they of Rome, hath reuersed & ouerturned the whole order. Notwithstanding we confesse, that for lack of Christian princes, or when they shall not do their duty, then must the pastors which watch ouer the flock, take heede to those things that be necessary for the Church, but in such sort as all thinges may be done without ambition or disorder, as we see how the church of Antioche hath practised, as it is written in the actes of the Apostles.

a 1. Tim. 2

Reade al the ecclesiastical history, and ye shall find the emperor commaundeth, & not popes bulles to hold generall counselles.

14 *Howe those ought to be chosen, which the Churches do send to the Councelles.*

When

VVhen it was requisite, ỳ thinges should be done extraordinarily in a generall assemblye, in the name of a whole church or of a commenalty: as if it were needefull to send one man or diuers, or many men, in the name of a whole parish, Dioceſſe or nation. Although it were supposed, that those persons which had the ordinarye charges and offices in the churche, were then the most meetest to deale with the affayres in councels, which was in that time when the offices were giuen to such persons as were moste meete, by a free ecclesiasticall election, which was then done with fasting and prayer: yet neuertheleſſe, in those daies there was great choise, so that all the church with a common consent had respect to chuse men, which were indewed with gifts & graces of the holy ghoſt, as well in life as in learning. As it appeareth in the history cõteined in the Acts of the apostles, concerning ỳ first councel holden at Jerusalem, where the apostles were
a Actes. 15 gathered together (a). Much more now when all is ouerturned, and in steede of

Pastors, they are Mummers or Walkers, as all the world may see. Nowe he that would choose and gather together into one heape and company, all the filthy and abhominable rabble of the world, let him assemble those which they now call Prelates of the Church, & he shal finde that from the greatest to the least, they bee all bounde by theire othe to mayntaine and vpholde the tiranny of him, against whom the counsell should be assembled and gathered. And the whol rabble of them be entred into the church by bribes and symonye against the commandement of God(a) against the menacing and threatning of Saint Peter (b) against all the customs of the primatiue Church, against all the auncient Cannons, decrees, and councels, whereby all such personnes be excommunicated, and thrown out of the church: then much lesse ought they to be holden for Prelates and gouernours of the Church, whilste there is such disorders. I say, what foolishnesse is it to all such an assembly, a godly or lawfull counsel, wher skant one can be

The form of the othe is printed.

a Math. 10.

b Actes 8

Beside the history ecclesiasticall read the Synodes and decrees.

found which is a member of the true Church of God? We saye then to assemble a lawfull councell, those ought not (which be nothing lesse than that they be called) to enterprise any thing on their owne authoritye. But the churches ought to assemble together, with fasting and earnest prayer, with a common consent (where it maye be suffered, or at least with the best order that may be done) euerye church to elect and appoynt those which be knowen to bee vnreprooueable in their liues, endued with the spirit of wisedome and vnderstanding, and other gyftes meet and necessarye to such an office without respect of crosses, miters, double crownes, or any such maskinges, vnder the which all the world may see what knowledge or giftes of the holy Ghost dwelleth in them.

15. *Euery man ought to be hearde in the councell, Prouided that there be no confusion.*

FOR as much as Hipocrites maye perceiue a whole multitude, and also

so the holye Ghoste distributeth his giftes and graces to whome he seeth good, (a) & oftentimes to those which be of least estimation, (b) as it hapned to Hieremie, (c) and to Amos, (d) at that time when all the Prelates of the Church had conspired against the truth of God: and as we see in our time the great worckes of God, which he doth dayly by the sely simple ones, and most despised in the world: we say that the assembly of a councell ought to be so appointed to certaine persons as hath been sayd before: yet notwithstanding no man ought to be shut out or excluded, but all to be hearde, for to know if God woulde reueale anye thing by his mouth, without disorder or confusion, as it was practised in the first counsell of Nyce. (e)

a 1. Cor. 12
b 1. Cor. 1. 8
c Iere. 11.
d Amos. 1
e Nicephore in his history ecclesiasticall 8. booke 14. chap. and 5 booke 15. chap.

16. *Who ought to prefede or be chiefe in the councell.*

IF it be needefull to know, who ought to prefede in this assemblye, for to gather the voices, and to gouern all

all the whole action of the councell: it is well known what order was set among the bishops, at the first councell at Nyce,(a) but it appeareth by the history that at that time, there was no certainty of this preheminence to precede or be chiefe, but voluntarily the bishop of Alexandria did precede amõg the bishops, as it appeareth by the acts of the first councell of Nice, & of the first and second councell of Ephesus. And as concerning ỹ bishops of Rome his vicars had not but the fourth place in the councell of Nice. And where as he preseded in the councell of Chalcedon, it was of fauour. As it appeareth by the request, which Leo bishop of Rome made to Martion the Emperor, and yet the successor of Leo striued not for the first place, in the 5. councell of Constantinople against Menas bishop of the same place. And also at the Prouincial councel of Carthage, Aurelius preseded without cõtradiction. There being present the vicars of the bishop of Rome, who at the same coũcell was condemned of falshood, in the presence of

a 6. Canon. 7.

of Saint Augustin. But notwithstanding, reason and experience teacheth, that to giue this degree to one certain place, without respect of the person, is a thing of it self most vnreasonable. Although it were that the elections of the Ecclesiasticall pastors were done in such order as appertained. For, as it ought to be he who is most meet as farre forth as man may iudge, ought to be preferred before all others, as we see that in the generall councell of Aquile, S. Ambrose gouerned without any mention making of the Bishop of Rome. Who shal assure vs that ỹ greatest townes hath alwayes ỹ best learned pastors, although they had respect (in chosing them) to learning & godly life? If reason do not content vs, come to experience, yea namely in a time far better without comparison then this our time. Let them read the acts of the foure first synodes, and they shall finde what disorders behapned of such Prelators of high pōtificall leges, let them ioyne to it the falshoode of Boniface, the fortye Bishoppe of Rome, discouered

uered and reuealed in the thirde counsell of Carthage, about the yeare of God 421. where as was S. Augu. and yee shall see what credite the Bishop of Rome (a) had thē in Affrica, euen he which sayd he ought not to be iudged of man, and was iudged there & condemned. And yet it can not be found that this patriarchall presidence, the which at that time contented the Byshop of Rome, did stretch so farre as to haue authoritie to demaunde the suffrages, and to haue conclusions, but onelye to haue the firste place among the Bishops: where as at that time we finde, that there was no certaine order kept in the first concels. Also it appeareth by the Actes of the 4. vniuersal councels, ý the deputies for ý Emperour demaunded the voyce, and gouerned the action of the councels, the Emperours beeing but lay-men (b) farre was it from them to vse that tiranny, which increased and sprong vp by little and little after the decease of Gregory the ninth. In fine, we say that in the generall councell (set a side all

a Reade the historye of the fourth councell of Carthage, not as it is falsified in Latine, but as it is in the Greeke text printed at Paris.

b Nicephore 13. booke 30. chapter. The Actes of the councell of Chalcedon.

all ambition, and take those meanes which shall bee moste easie to finde, among those which seeke but the glory of God onelye) those ought to preſede and be chiefe, which shall be found the moſt meeteſt without reſpect of ſea or trone. And concerning the diſtributions of the ſeats and ranckes, he which diſtributeth and appointeth them, sheweth ſufficiently with what ſpirit he is led.

17. *How farre extendeth the power of the Councels, and why they be ordayned in the Church.*

BEhold here how the lawfull counſels ought to be aſſembled, without reſpect to any thing, ſaue onely to the honour of God, and the edification of the Churches. As I do vnderſtand and haue learned by the holye Scripture, and by reading of the moſt antient eccleſiaſticall authours. Let vs come now to conſider how farre extendeth the authoritie of a councell lawfully aſſembled. We ſay that a Chriſtian

Christian councell shall not be assembled, nor neuer ought to assemble, to make anye new Article of our fayth, and that for two reasons. The first is, because it appertayneth to God onely, to declare what and how dangerous it is to sinne against him, and what is sinne, and what is not. Briefly, it is he onely which hath power ouer our conscience, and vpon our faith, so that no man can vsurpe his office, but he will (after a maner to saye) driue God out of his seat (a). The second is, that God, before the comming of Jesus Christ, hath sufficiently instructed and erected his church by the Patriarkes. First by visions and other meanes as it pleased him, and after by Moses and by the Prophetes, Preachers and publishers of that doctrine, which was giuen and also written by Moses: who (b) expressly forbiddeth to adde or diminishe any thing (c). Much lesse then it is lawfull to alter or chaunge (d) any thing. Finally, Jesus christ at his comming hath fully and perfectly declared to vs the will of his father, leauing

a Colos. 2
1. Cor. 7
Math. 15

b Heb. 1
Deut. 12 1
c Deut. 4
Esay. 1.
d Heb 2.
1. Cor. 11.

out

out nothing(a). Also ascending from vs into heauen (concerning his corporall presence) did giue his holy spirite in such measure to his Apostles, and other godly persons which were stirred vp, that they did vnderstande all truth (b), the which they haue preached and written to the intent to put backe and preuent sathan, that he shold not abuse the worlde with his lyes so easilye. And inthis doing we see how warely and diligently the Apostles obserued the same. Neither(c)adding or diminishing to the substaunce of the word of Jesus Christ: who neuertheless were the verye Organes, and as interpretors or spokes men (and after a maner to speake)notaries of the holy ghost, which office was not giuen to their successors, who ought to content themselues with the foundation of the Prophets and Apostles(d). For if the Apostles did not know al those things which be required to saluation, who then hath knowne amongst men? And how can that be true, which the Lord hath expressly declared and promised

a Iohn.15. Heb.1.

b Iohn.14.

c Actes.20. Galath.1.

d Galath.1 Ephes.4.

Note.

to

a Ioh.14. 16 to the contrarye(a)? And how shoulde they haue been saued? But if they had knowne, and had not published and declared it, they had not been faithful(b).

b 2.Tim.5. 1.corinth.4. If they had preached and had not written but half or a part, what assurance had there beene in their doctrine? And as S. Augustine speaking of the traditions which they call Apostolike: If Iesus Christe had kepte backe any thing from vs, who coulde say it is this, or that? Or if any should saye it, how coulde he prooue it? We conclude then, that it is open and manifest blasphemy against the authoritie of Iesus Christ, the onely espouse, Lord(c), Maister, & head of the church, against the Prophetes and Apostles, against the worde of God, and all the auntient & faithfull doctors. Briefly it is to reuerse and ouerturne the foundation of the Church, to esteeme and thinke that it were lawfull to men whatsoeuer they were, to put too, or take from that doctrine contayned in ỹ holy scripture(d). But here yee may see what hath caused oftentimes the

c 1.Corin.8 2.Cor.11. Ephes.5.

d Galath.1. 1.corin.1.

faith-

faithfull to assemble and come togeather.

First, to maintaine the pure and sincere doctrine contayned in the holye scripture, against the heretikes which would corrupt it. Also to render and giue an open testimony of the healthfull doctrine of saluation, preached and written by the Apostles. Far was it from them to assemble, or congregate to adde to it anye thing, in condemning it as vnperfect (*a*). Briefly, they did not assemble to stablishe and confirme the scriptures, the which be grounded and established vpon the eternall truth of God, and shall continue for euer: but for to confirme themselues by the scriptures against Sathan and his adherents. So then we beleeue the holy Church, not as the foundation of the scriptures (*b*), but grounded vppon the doctrine of the scriptures, which be pure and the onely truth (*c*), so that for this cause the church is called by Saint Paule, and with good right, the piller and stay of the truethe (*d*). And consequentlye

a Actes. 15.

b 1. Cor. 3

c Actes. 17. 1. Thes. 5 1. Iohn. 4

d 1. Tim. 3

we esteeme that assembly for a false Church, which swarueth from this foundation (*a*), and for a whorishe Church that which heareth the voice of a stranger, not being content with the voyce of her spouse (*b*). Secondly, the faithfull be gathered togeather for to appoynt and set orders in the Church, as it is to bee seene in the Actes of the auntient councell. For of necessity all thinges muste be done in the church of god by good order (*c*), as S. Paule sayde. But this may not be, but when necessityes doe happen. But of this let vs marke well the poyntes which follow.

a Galath. 1 Colos. 1

b Rom. 7 Iohn. 10

c 1. Cor. 10

18 *The first point to consider the case wel, when or at what time they should set vppe politique lawes in the Church.*

FIrst there ought to be put great difference betweene the doctrine of saluation, and those thinges which they establishe onelye for to keepe the ciuill order required in the Church. For the doctrine vnder the which also

so we do comprehend the sacraments, do teach the conscience, and dependeth not vpon man, who is bound to maintaine it vnder paine of damnation, without chaunging, putting to, or diminishing anye thing, in no maner of wise, as we haue declared heretofore: but the Canonicall ordinaunces concerning the maner of doing, is all exterior and outwardly, according to the circumstaunces of places, times and persons: by reason whereof they can neither be perpetuall nor vniuersall without exception.

For such order and fashion may be holden in one place, which can not maye in no wise bee vsed in an other place. Such thing also is good in one place, or in one time, which shoulde be vnprofitable or domageable in another And for this cause there is oftentimes contrarietie among the Canons, as it was needfull to haue respect to those which were expediēt. For almuch thē as such ordināces be mutable, & made by man, it followeth ỳ they concerne not the conscience, but in cases of slan-

der and disorder, which shoulde be a let or stop of the purpose for the which they were set vp, that is to say, the edification and quietnesse of the Church. As for example: It was agreed vpon in Ierusalem by the councell where the Apostles were, that the only grace of God iustifieth vs by faith: against those which would ioyne the ceremonies of the law, with the sacrifices of Iesus Christ. And moreouer, fornication is forbidden (a). Behold a doctrine which was not newly set vp by the authority of the councel, but with good right approoued by this assembly. For as much as it is the true doctrine reuealed to the world from the beginning, and confirmed by all the preachings and writings of the Prophetes. Finally, it is ordained that the Gentiles should abstaine from eating the sacrifices of Idols, from bloud and beastes that be suffocate or strangled, I saye that this is an ordinaunce distinct from the other going before, the which pertayneth not to the conscience, nor to saluation simply, but only

a Act 15

to

to the exterior and outwarde life, for to attaine an ende more excellent and perfect, that is to say, that the doctrin of saluation might take place among the Iewes(a). For if it had beene otherwise, the Apostles had beene contrary to them selues. For in the beginning they agreed and stayed vppon this, that grace only iustified by faith, without the workes of the law(b), and also they had been contrary to the doctrine of Iesus Christ, which witnesseth and saith, that which entereth into the mouthe, defileth not the man: and Saint Paule which was in this councell, shoulde be contrarye to him selfe(c). For shortly after he wrote, that the kingdome of God was not in meate nor drincke, and that one might eat of all thinges, without making anye difficultye for conscience sake. Such prohibitions be diuilishe doctrines(d): except they be vsed at liberty, to the edification of their neighbours. For auoyding slaunder(e), let those then which will not vnderstande this difference, declare to vs

a Actes.15.

b Mark.15

c Rom.14
1.Cor.8
Colos.3

d 1.Tim.5

e Rom.14
1.Cor.7.&
10.

wherefore they haue abolished the Apostolical ordinaunce? or whether they haue greater power then the apostles? or else whether they will giue place to the truth of God, and study with vs to see that which may serue to the glory of God, in steed to serue their owne auarice and ambition, in abusing falsly the title & authority of the church (a)

a Colos. 1.

19. *The second point which is to be considered in the Ecclesiasticall ordinaunces.*

The second poynt, for as much as such ordinaunces and statutes be made to encrease the doctrine of the Gospell, let them be established and set vp in such wise, that not only there be no abuse or kinde of superstition, but also the man which of his nature is prompt and ready to turne the best thinges in the world into abuse, should not so easelye abuse them. And this must needs be granted that for lacke of taking good heed in the beginning to this point, hath ben the very means

to

to serue satans tourne for ts abolishe and destroy the true seruice of God in his Church: so that if need were, we could shew before the eyes of al men, from time to time and point to point, from what original and beginning, Idolatry did spring and proceeded, which at this day they call Gods seruice, and how they haue degenerate from degree to degree, by the negligence of the Bishops, and especiallye by the fault of those, which haue been to quicke to bring thinges into the Church, without hauing respect to those thinges which after did come to passe.

20 *The thirde consideration that ought to be had in Ecclesiastical ordinaunces.*

THE third poynt, for as much as men be so prompt and readye to loue their own inuentions, & to tourne the true religion into superstition, and also the time of the shadowes of the law is passed, and that God now will be serued in spirite and truth, and not

a Iohn. 4 Galath. 2 All the Epistle to the Hebrues.

in outward ceremonies (a): therefore aboue all thinges speciall regard must be had, that nothing be brought into the churche, but that which is profitable and also verye meete and necessarye. Wherefore concerning this point, we doe content our selues with that state which we knowe was ordayned & vsed in the Church in the time of the Apostles, and accept that for the most pure and most holy state: although of a long time many traditions haue bene attributed to the apostles, which they neuer thought, as Saint Augustine well knewe and confessed. But certainly the purest simplicity is the best, and the more Iesus Christ is plainly & simply declared, ỹ more it is agreeable to his worde. So on the contrary, these other religions which feede the worlde with outwarde shewes and trifles (and in deede if the church of God had need of so many ceremonies, wherefore haue they thē abolished those of Moses law, considering that they were instituted and commanded by the mouth of God) do they thinke it lawfull to make new cere-

ceremonies and sacraments according to their owne desire, for to shadow and hide Iesus Christ from vs again: such ceremonies then ought to be abolished as not onely vnprofitable, but also condemned, being directly against the institution of Iesus Christe, as him self witnesseth, (a) and S. Paul likewise after him. (b) And to bee short, it is at this day moste euidently perceiued and seene, in the poore blinde and miserable state wherein the most part of christendome is now led. Wherfore Saint Augustine complained of his time (c). Which woulde haue spoke otherwise if he had seen those things which were brought in afterwardes, yea and without any authority of the Church, and such as seemed good to them selues. But what shall then bee sayde of those which be directly forged and inuented against God: And neuertheless, al passeth vnder the name of the Church, as though the Church abolished or put away the word of God, or al those which call themselues the Church were truely so in deede. If they will not beleeue

a Iohn. 4
Math. 15
Actes. 10.
b Rom. 14
Colloss. 1.

c Epist. 118. ad Ianua.

vs in this point without further declaration, let them giue vs the hearing and we will declare it to them truly, or else let vs dye for it.

## 21 *What is to be aunſwered to thoſe which alledge councelles againſt vs.*

BEholde breefely the very ende and marke whereunto the Councelles ought to haue regarde. But to conclude this matter, we doe not reiect the councelles, but take occaſion by this means to declare howe greate enimies they bee to the Councell, which brag and vaunt themſelues moſte of the Councelles. We do not entende to eſtabliſh the authority of councels in ſuch wiſe, that our faith bee grounded thereupon. For S. Paul declareth that he woulde not enterpriſe this preheminẽce, which appertaineth to the only Lord & maſter of the Church Jeſus Chriſt (a), but firſt we muſt conſider what Councels they alledge: how they haue bin called together and aſſembled: In what time, in what place, & who were the iudges: To what

a 1. Corin. 7

what end and purpose. But principally the doctrin must be considered whether it be conformable to the worde of God, & as it was heretofore in the Apostles time by the doctrine of Saint Paul, as S. Luke doth witnesse (a) and as Saint Paule himselfe ordained. (b) In fine we holde and agree with the testimonye of the church, so that it accordeth with ỹ word of God, & that it be ỹ true church and none otherwise. And as I haue often said, so farre is it from vs to reiect the ancient counselles, that on the contrary if we had none other defence for our selues, wee hope to declare before God and the worlde, that there is no more greater and open enimies to the counsels, then those which make the poore ignorants to beleeue, that they be the pillers of Christendome, and for this cause doe maintaine and keepe the world in ignorance and blindenesse still.

a Actes. 17
b 1 Thes. 5

22 *Of particuler Councelles, as of nations or prouinces.*

That

That which we haue saide hitherto of generall or vniuersal councels, ought also to be vnderstood of particulars, as of one or many churches when necessitye requireth, to maintaine the doctrin of saluation, with one common consent and testimony againste the heretikes, and to prouide for the preseruation and state of the ecclesiasticall ordinaunces and discipline, as we may see of those which were ordained in the primatiue Church, concerning the prouinciall synodes and counsels.

23 *How many sorts of speciall gouernours there be in the Church.*

Hauing finished the point of the authority of the body of the church, it resteth to see what is the duety and authoritye of the principall members thereof, the which, I think may be very well deuided into 4. kindes: the one hath charge to teach, the other to distribute ỹ ecclesiastical goods, the other to gouern the spirituall affayres, which is the ecclesiasticall ordinaunces and disci-

discipline, the other to haue respect as well to the publique affayres of this life, as generally to maintain the tranquility of the whole Church, with the power of the swoyde. But those which haue seperated them selues (being called the Church or the Cleargy) from those which be called laye people, as though they were not members of the Church (yea from the most noble) haue greatly erred, considering that kinges in the scripture are called the annoynted of the Lord, (a) (as are all the faithfull, (b) and Saint Peter did vnderstand by this word Cleargy, (c) which is as much as to say a portion or heritage) all the whole Church of God.

a This is common in all the books of the kings and psalmes.
b Psal. 105.
c 1. Peter. 5. 1. Iohn. 2.

24 *The office of Apostles, Euangelistes, and Prophets in the primatiue Church.*

COncerning those which had the office of publique teaching in the Church, we finde in the Scripture but fiue degrees: Which are Apostles, Euangelistes, Prophetes, Pastors, and Doctors,

a 1.Cori.12. Ephes.4.
b Actes.20. Philip.1.
c 1 Corin.3 Colloſ.1.
d Actes.20. 1.Peter.5
e Math. 18. Luke. 22. Actes.20. Ciprian in the booke de ſimpl.prelatorum. Auguſtine homily.50. S Iohn.
f Actes.1.
g Actes. 15.

Doctors(a) which are all ſomtimes generally called Byſhops, that is to ſay, watchmen,or ouerſeers (b), ſometime Deacons, that is to ſay miniſters(c) ſomtimes Preſbiter,that is to ſay Senator or Elder.(d) Now concerning the three firſt of theſe degrees, we are certainely perſwaded that they ſerued only at the beginning, when the Lorde eſtabliſhed the kingdome of the new aliance or conenaunt throughout the world. For the Apoſtles were ordained immediately from Jeſus Chriſte,with equall charge among them,(e) but yet as principall conductors of the whole building,not being reſtrained to anye certaine Church or place, as they haue dreamed of Saint Peter, who by this meanes they haue made Byſhoppe in ſtede of Apoſtle. But being ſent to preach thorow out all the worlde,(f) according as the ſpirite of the Lorde conducted and lead them as (g) the hiſtorie of the Actes of the Apoſtles declared. And not as theſe falſe legendes,full not onely of follies & lies, but alſo of blaſphemies, wherewith ſa-

than

than hath ſtuffed and filled the Church. The euangeliſts were as coadiutors of the apoſtles, whome they followed, as we ſee of Sylas, of Timothy, and of S. Luke, and others which ordinarily accompanied S. Paul, & were ſent foorth and appointed by him, as the neceſſity of the churches did require. The Prophets were reſtrained more to certain places, who had ſinguler giftes for to expound the ſecrets of the ſcriptures, & ſometimes they had the gift to vnderſtande and reueale things to come, for to approoue and confirme by thoſe myracles, the doctrine of the Apoſtles in theſe firſt beginninges of the Church. Then remaineth now to declare of the paſtors and doctors, whoſe office is neceſſary and perpetuall in the Churche of God, in ſuch meaſure as it pleaſeth God. We ſhal ſpeak of thoſe here particularly.

## 15 *Of the office of Paſtors and doctors.*

The charge and office of thoſe in generall, and namely of Paſtors, is

is to be diligent, and take heede to
a Actes.6. 1.Tim.4 their doctrine (a) (vnder the which also we comprehend the Sacramentes) and to prayer, vnder the which also we vnderstande the blessing of mariages of the faithfull, according to the auntient custome of the Church: although oftentimes the Deacons haue supplied that office, of the administra-
b 1.Cor.1 tion of the Sacramentes (b), and also that which concerneth mariages: all the which thinges Jesus Christe did vnderstande by binding and loosing, shutting & opening, and by the keyes
c Math.17. of the kingdome of heauen (c), which is a matter very euill vnderstood, and as yet much worse practised. For as much then as heauen is proposed and set open to vs as a perpetuall dwelling place, and there is none other way to goe, nor other gate to enter in,
d Iohn.14 & 10. then Jesus Christ (d): and for so much as the onelye meanes to haue Jesus Christ is faith (e), ỹ which is created
e Colos.2 & preserued in vs by ỹ holy Ghost, thorow the preaching of the Gospel (f),
f Rom.10 1.Pet.1 and the Sacramentes, as it hath been

sayd

sayd heretofore (a) Beholde then wherfore it is sayde that the pastours or doctors, to whome this worde and administration of sacramentes is committed, haue the keye of the kingdome of heauen. (b) Because that by their preachinges, the world may be brought to eternall life, hauing in their mouthes the word of reconciliation and trueth. Moreouer, because that our sinnes hold vs bound, And the preching of ỹ gospel annexed with the sacramẽts, declareth to vs the deliuerance from sinne, from death, and from the diuell (c). For this cause it is sayde, that the Ministers haue power to loose and to binde, with the authority of God. But heere must be noted, the pointes that followeth.

a Actes. 2. Rom. 4

b Math. 17.

c 1. Corin. 5 Actes. 26.

## 26 *The difference betweene Pastors and Doctors.*

The first difference betweene Pastors and Doctors, consisteth in this, that the Doctors oughte to expound the scriptures simply (d) and truly, for to haue the true vnderstanding & sence, & also to examine the *Cathacu-*

d 1. Corin. 2.

*minie*, that is to say, those which be yet learning the principles of Christian religion. As Origen did in the Church of Alexandria. But the Pastors office extendeth yet further, which is to minister true doctrine by preachinge for the necessitye of the Churche, to teach, to reproue, to comfort, and exhort(*a*) according as is requisite, publiquely and particularly, making common praiers & also watching day & night ouer their flocke, which they be charged with, to feede publiquely and particularlye(*b*) with the word of life.

a Actes. 6. Rom. 12. 1. Corinth. 14 1. Timoth 4. 2. Timoth. 4. Titus. 1.

b Actes. 20.

27 *The Pastors and Doctors bee but instrumentes by the which God conducteth the ministerye of his worde.*

The second is, that neither of them directly, do eyther binde or loose, nor open nor shut the kingdom of heauen, for it appertaineth to God onelye which hath made our hearts, to change them,(*c*) and to draw them(*d*), it is hee only that giueth remission of sinnes(*e*) to saue and damne bodye and soule(*f*)

c Psal. 50.
d Iohn. 6.
e Marke. 2.
f Luke. 12.

But

But for as much as hee vseth the ser-
uice of men to declare his worde, and
minister his Sacramentes (a) who bee
as trunks or conduites thorow whome
he distilleth and powreth his grace, in-
to the heartes of his elect: so it appea-
reth that this is the cause that so ex-
cellent titles and testimonies haue bin
attributed to the faithfull ministers of
the Gospel (b). Christ himselfe saith: he
that despiseth you despiseth mee, (c) ha-
uing respect to him that worketh in
them and by them. (d) As for the mini-
sters being considered a part by them-
selues, it must come to this which S.
Paul sayde: (e) hee that planteth and
he that watereth, is nothing, but God
which giueth the encrease. Ther must
also be a respect that the ministers of
God be not dispised: and on the contra-
ry not to extoll them into Gods place
nor set them in his steed, as men do of-
ten times. Yea euen those which be no-
thing lesse then the ministers of God.
How shal we do then? Let vs follow S.
Paul, who in speaking of Pastors and
doctors sayde: let euery one so esteem of

a 1. Cor. 4. 2. Cor. 5.

b Iohn. 20 Actes. 26. Math. 5.

c Luke. 10

d 1. Cori. 15 Gal. 2. 2. Cor. 3

e 1. Cor. 3

vs as the miniſters of Jeſus Chriſt, and
a 1.Corin.4 diſtributers of the ſecretes of God(*a*).

28. *The markes and tokens of falſe doctors and paſtors.*

THe third point lyeth in this, which Saint Paule ioyneth in the ſame text, the which is required alſo on the Miniſters part, that euery of them bee
b 1.Corin.4. found faithfull. (*b*) Nowe we account not them for faithfull, and ſo by conſequent worthy of the honour due to the
c Rom.6. miniſters, (*c*) nor yet to be accepted as
Galath.5. miniſters, (*d*) which haue not receiued
1. Iohn. 1. the office & charge of the Lorde, that is
2. Tim.5. to ſay, thoſe which haue beene thruſt in
d Philip.3 without conſent, as is appointed by the
2. Tim.6 Church. And namely, when the Lorde giueth this grace in the worlde, that there is a church erected, (except God doth ſtirre vp ſome one or two extraordinarily, as he hath alwaies done when it ſeemeth good to him). For how ſhall they preach (ſaith S. Paul) if they be
e Rom.10. not ſent? (*e*) And to ſaye truth, what
Ierem.2.3 earthly Prince is there, that would al-

lowe

lowe those chinges within his realme, which bee done without his commaundement.

Wherefore we doe exhort al faithful to take diligent heede, and beware of those which contemne the ordinarye meanes of a lawfull and Godly election, which importeth a true and free examination of manners, learning, and doctrine, without ambition or wicked meanes, whensoeuer it shal please God to erect his order in anye place of the worlde. For when this order by Gods iust iudgement can not be kept, it will be follye to hope for any reformation confirmed by them, who be the very enimies of the Church.

Also, al extraordinary vocations ought to be suspected, and in no wise to bee admitted, when God hath opened the way to ordinary meanes, except there appeare euident and manifest causes. Also these be false Pastors, which be not able or meet to execute the office & charge(a). Item al such as be defamed, and slaunderous persons. Item those which execute not their office & duety,

a 1. Timot. 3 Titus 1.

for he is no Paſtor that feedeth not his flocke. Item thoſe which exceede their cõmiſſion, that is to ſay, which expound not faithfully the worde of God, eyther changing, putting to, or diminiſhing(a) but declare their owne fantaſies or other mens traditions in ſteede of the worde of God: al ſuch perſons I ſay, be holden and declared, namely, by the ancient Canons for falſe paſtors, and miniſters of Satan, & not of God. Wherfore al that euer they can ſay or do contrary to this order, is in vayne and friuellous before God, although they had fifty crownes vpon their heads, and as many bulles: (b) for the power to binde and loſe, to open and ſhut, is appointed and limitted to the miniſterye of the worde (c) of God, and pertaineth not to thoſe which holde the place of Lordlye Paſtors, but to thoſe which bee true godly Paſtors. And if Magiſtrates in ſteede to chaſtice ſuch, doe maintaine them, it followeth that God doth not allow them nor their deedes, but reproueth them.

a Gal. 1
1. Cor. 4.

b Pſal. 119
Iohn. 9.
Acts. 4.
1. cor. 4.
Math. 6.
c Math. 28

29 *Of degrees which ought to bee among ministers of the worde, according as they bee dissevered by companies.*

IN all companies it is certain, that there must be an order, as we see ther was among the apostles in Jerusalem, where Saint Peter (*a*) had the voyce freely and willingly. But this establisheth not a preheminence of a state or dignity, for it was but for a certaine order and time as was expedient, and it was in such wise that Saint Peter must render account to the Church of his voyage, after hee was burdened to haue misused him selfe (*b*), and also suffered him selfe to bee reproued by S. Paule at Antioch (*c*). For to conclude we confesse that there must be a distinction among Pastors and Doctors, the more orderly to assemble together whē neede shall require, and to keepe a decent order, that one preseed & be cheefe among thē who was called in ỹ beginning by the greekes *proestio*, ỹ is to say, presidēt, as Justine witnesseth (*d*) Now we

a Actes. 1 and other places.

b Act. 11

c Gal. 2

d Iustine in the Apologetique.

we call him in French *Doien*, and in some places superintendent. And although we be not ignorant how often the auntient Church hath established degrees among the Bishoppes, in thinking to doe wel: neuertheles, considering the horrible tiranny and confusion which by this means is sprong vp in the Church of God, we content our selues with the custome of the Apostles, which was to choose those which should conduct their affayres, that were most godly and meet, according as it was requisite: whose power extended no further nor longer time, then the consent of assembly did import, much lesse then had he power to do any thing on his owne head or authority, or to alleadge that he coulde not erre: as it plainly appeareth in the election of Mathias (a), in the election of the Deacons (b), in that S. Peter and S. John be sent to Samaria by the other Apostles (c), and in that which was sayd and done in the counsell of Jerusalem (d), & in Antioch (e), and by S. Paule in many places (f).

a Actes. 1.
b Actes. 6
c Actes. 8
d Actes. 15.
e Actes. 11 & 14.
f The epistles to Timothy and Titus.

54. *The second degree of Ecclesiasticall offices, which is the office of Deacons, & the distribution of the goods of the church.*

THe second place of Ecclesiastical offices, lyeth in the ministration and the distribution of Ecclesiasticall goods, whereof the Apostles discharged themselues with their good wils, for that they could not beare so great a burthen. Farre vnlike were they to those which at this daye call themselues men of the Church. First in the Church of Jerusalem were elected 7. persons full of the holy Ghost, and of wisedome, and of life approued by sufficient testimony, which were called Deacons, that is to say, Ministers, although this name often times extendeth further(a), this order ensued, and continued as all the auntient Ecclesiasticall histories declareth. Also it appeareth by the auntient Canons, that the Ecclesiasticall goods were deuided into foure partes(b), whereof one was distributed to Clarkes, that is,

a Rom. 17 and many other places.

b The 4. counsell or synode, holden at Rome anno. 330. Item in the 3. Epistle de simplicitate Epis. Rom. anno 447.

is to saye, to those which were nourished and maintayned with the consent of their parentes, for to serue afterwardes in the Church according as they should be found apt and meet, and also those which serued presently, yea which serued in effect and not onely in name, for the work-man is worthy of his hyre (a), and on the contrarye, he that trauaileth not, is not worthye to eat (b), wherin neuertheles this meane was kept, that they respected to that which was necessarye. So farre, that those which might be maintained and kept of the goods of their parents, and yet neuertheless, tooke the goods of the Church, were reproued (c), yea as sacrilegers (d).

a 1. Cor. 9 Deut. 21. Math. 10
b 1. Thes. 3
c 1. Tim. 5.
d C. clericos 1. q 2.

The seconde part of the foure, was distributed to the poore, the third employed to maintaine the buildinges, and such other ecclesiasticall necessities. Yet neuertheless, all the ornaments of the Temples (in the which as yet they kept a measure and meane order) was employed for the poore in time of necessityes, (e) although saint

e The Epistle to Nepotian.

Jerome

Jerome complayned of his time, and S. Ambrose (a) also, that they were too much giuen euen then, to such excesse and pompes, rather like Paynims thē Christians. The fourth part was assigned to the Bishop (b), not for to dispose at his appetite or pleasure, (the which could not be don without great sacrilege, and euident contrariety of al that which is ordayned and limited by the counsell of Carthage the 4.) (c) but for his necessarye charges, and to comfort the Prysoners (d), and to receiue and relieue the poore strangers (e), as reciteth Gelasius (f), and saint Jerom (g) declareth it plainly. The offices to receiue and to distribute and other such like were giuen to the deacōs, which neuertheles rendred a coūt to the pastors, and especially to the bishop, as it appeareth by the Canons, which they cal apostolique, (h) in such sort, that it was not permitted neither to Deacons, nor to Bishops, to distribute or employ any thing without cōsent the one of the other, as it appeareth by ỹ counsel of Antioch (i). Afterwardes

a A booke of offices 28 chapter.
b Canon Apostolike 30
c Canon 15 17.20.31.
d Canon Apostolike & cap. sacrorum 12.q 2
e 1. Tim. 3 Titus. 1.
f C. Præsulum 16.q 3.
g Epistle to Nepotian. Read the Epistle of pope Clement, which they saye vvas vvritten to Saint Iames, but it is a false title.
h Canon 15 & 41.
i Canon 24 & 25.

wardes, because of the difficulty of the great charge they ioined to thē subdeacons as Coadiutors of the Deacons. there where it was expedient. And also Archdeacons to gouerne all things in good order, one or many, according as need requyred, of the which saint Hierome(a), and saint Gregory(b) maketh mention. Also there was appoynted to the subdeacons certaine Widowes which were entertayned to keepe and gouerne the sicke, and for other necessities of the poore, wherein the ministerye of Women is more handsome and meet then of men. The same is spoken of in saint Luke(c), & in saint Paule(d), where it was ordained, that no widow should be appointed vnder threscore yeares, and also to haue good testimonye of her chaste life and conuersation.

a Epist. 10 Nepotian.
b Epistle 10. of the first booke.
c Actes. 6
d 1. Tim. 5.

## 31 *Of the foure orders which they call* minores ordines.

BEsides this among the olde writers, there is mention of three degrees,

grees, which afterwarde were called *Minores ordines*, although some count of foure, and other count more. There was also Porters, or Ushers, which were called *Ostiarii*, who kept at the gates of the Church to open and to shut, especially because of the *Cathacumines*, the excommunicated, and the penitentes which were not permitted to be present at the ministration of the sacraments(a). There were those also which followed the Pastor ordinarily, as well to doe him reuerence and honor, as to be witnesses of those thinges which he did or sayd, and also to acquaint and make them selues knowne to the Church, and also to learne to know and exercise their offices, and those they called *Acolites*, that is to say, following, and also they did vse to set them to other small affayres, needefull in the assembly (b). Moreouer there were those which they called Lectors, who did reade openly the Textes of the Scripture, which the Pastour or Doctor afterwarde expounded in the Church (c), they

a Canon 9. the fourth counseli of Carthage.

b Canon 6. the foresaid.

c Canon 7. the same counsell.

they ioyned to them Exorcistes, that is to saye, coniurers, the which office as I think is now ceased, or at ỳ least ought to cease in the Church with the gift of miracles, which was not but for a time, for to confirme and establishe the verity of the word of God, newly declared and reuealed to the world. They serued for all those small affayres, which concerne the Ecclesiasticall seruice, to trye and proue by little & little those, whom they might afterwards appoint to offices of greater importance. And whensoeuer good orders shall be set & appointed in the Church, for such or so good purposes, we will not gain-saye or refuse them: prouided that they haue respect to that which is necessary to edification.

32. *The third degree of Ecclesiasticall offices, which is the iurisdiction and office of the Elders.*

The third estate of Ecclesiasticall offices, lyeth in the spirituall iurisdiction, the which was committed to those, who were called in the writinges of the Apostles and auntient

Doc-

Doctours both counsels and Canons, particularly *Presbiter*, that is to saye, Senior or Elder, which also sometimes be called Gouernours by saint Paule(*a*), and were chosen not onelye by the Cleargy, but by all the bodye of the Church, as it appeareth euidently by the complaint which saint Ambrose(*b*) made, that euen in his tyme certayne persons tooke vppon them selues this office. And by that which Saint Cyprian hath written, wherein it is easie to gather, that the Bishop presided and was chiefe in this company, not for to rule and raigne ouer them, but to doe nothing without the aduise of the Church. Now this iurisdiction lyeth not in worldly and Temporall thinges, but altogeather in those thinges which concerneth the conscience. So that it is fullye distinct from the office of a Ciuill Magistrate, according as the Lorde Christe not onely sayd to his Apostles, but practised(*c*), and Saint Paule after him(*d*). True it is that in the time when there were no Magi-

a 1.Cor. 12 Rom.12.
b S. Ambrose in the first Epist.5 to Timothy.5.epistle 2.booke. Epistle,item 10.14.15.& other following the 3 booke.
c Luke.12. Iohn.18. Actes.6.
d 1.Cor.10.

magistrates, which made profession or vowed openly to be christians, S. Paul would, that for to eschue slaunders and offences, the faythful should decide and ende all controuersies among themselues when neede required, but this was but for a certaine time. And surely as I thinke such persons (a) were but as arbiterers, chosen by the parties, or at the least was an office distinct from those which we speak of. Also it is certaine, that euen vnder Christian Emperours, the good Byshops haue beene maruellously letted and troubled, about the ending of controuersies, but it was more for to appointe and agree the parties by amiable and friendly arbytrement, then to mingle the spirituall Iurisdiction with the temporall. And S. August. sheweth plainly in many places, howe it grieued him for that he was constrained to employe, and bestow so much time for the importunity of the people. All byshoppes haue not so done, but rather haue desired nothing more, then to serue their ambitiō vnder the shadow of holines, whereof it came

a 1. Corint. 6

to

to passe that the emperors haue granted to them more in this case, then was needfull or appertayned to them, or the profite of the Church required.

33. *To what purpose or ende serueth the Ecclesiasticall iurisdiction, and which be the partes thereof.*

The cause and purpose of the Ecclesiasticall iurisdiction, tendeth to one ende, that is to say, that al the body of the Church in generall, and euery member of the same in particuler, be preserued and entertayned in doctrine and well doing, according to the will and worde of God. Now the continuaunce hereof consisteth in good lawes, and in the good obseruation of the same. And that the lawes either be made, touching the doctrine of saluation generally, that is to wete, concerning their duetye which they owe to God and their neighbours, or concerning the regiment or maner of doing, which euery one ought to keep in his charge or office. It followeth

then, that this iurisdiction ought to be deuided into two principall parts. The first is concerning the authority to ordayne and appoint those thinges which concerne as well doctrine, and maners, as the regiment which euerye one ought to keepe in his degree.

The second, in the punishing of those which offend, in the obseruation of any of these two thinges. But concerning the first part, which lyeth in the power to decree or ordayne, we haue already declared here aboue, that God hath receiued to him selfe, fully and entirely to prescribe lawes pertaining to the conscience, for vs to walke in them vprightly before God and man. Wherefore there resteth no more but the other part, which concerneth the discipline and regiment which is requyred, that all thinges be done by good order, as we haue treated amply in speaking of the authority of the body of the Church.

34. What

34. *What is the office of the Elders in the Church.*

IT is the office of the Elders, principally to watch, that the Church which is committed to them, be gouerned by good order, according to the rule of the Gospell, and that the Ecclesiasticall lawes and ordinaunces, eyther vniuersall or particular, be maintayned and executed diligently, according to their charge. And if there shall happen anye new inconuenience, their duety is to prouide therfore by new ordinaunces and iniunctions conformable to the Christian religion and charity: without burdening of mens conscience, neither to charge the Church with a multitude of lawes, nor bringing in superstition according to that which hath beene sayde heretofore, where it speaketh of counsels, either to be don by thē selues or to take the aduise & counsel of other churches, and the said lawes and ordinances to be incontinēt allowed & authorised by the magistrate, if so be that

he be a Christian. And for this cause in all the primitiue Church they haue beene accustomed to hold prouinciall Synodes twise a yeare. It is their office likewise when anye perrill or daunger doth happen among them, to appoint Prayers and fasting extraordinarily, and to practise and vse them in their Churches, when anye such chaunces doe happen with the consent of the Christian Magistrate, if there be anye: so that the Godlye orders of the Church may be maintayned with discipline. And aboue althinges let the worde of God be diligently and sincerely preached, with the Sacramentes truely ministred, the Ecclesiasticall goods well gouerned, and all things well ordred. Their duty is also to elect men meet for the same: I saye elect, for it can not bee found, that euer there was anye other lawfull Ecclesiasticall vocation, in the Christian Church, since it was brought into anye good order of gouernment, but by the way of election, except God called any extraordinarily,

ly, without ordinary meanes. Now concerning ỹ election that it may be lawfull, behold the pointes which we consider therein. First who ought to be electors, what persons ought to be elected, and how they ought to elect, and how to confirme the election.

### 35. *How the Ecclesiasticall elections ought to be.*

FOr the first point, we neither find it a custome, nor yet reasonable in the Church of God, that he which should serue a Church already erected, can be elected without the good will of the same (*a*). Yet neuertheless according to the places and the conditions of the people, it is requisite that the Ecclesiasticall gouernours, haue first a respect to those and appoint most meetest, & then to aduertise the people who oftentimes the greatest part be ignorant who are meetest for them (*b*). And in the primitiue church it happned somtime, that good bishops haue named tho se which they

a Actes. 14.

b Actes. 1

desired to haue for their successors, but it was without respect of their owne priuate or particuler affections. And this nomination was none otherwise then a declaration of their opinion, which incontinent after, was considered & examined by the whol church (a) as we see by the example of S. Augustine (b) and of Anastasius (c). Moreouer, the Ecclesiastical rulers ought to take order, to preuent all thinges which may be a let or hinderance that the election be not freely done as it appertaineth. And first to be authorised by the christian magistrate, whē God shal appoint him after by good deliberation & admonitiōs. But without the approbation and consent of the bodye of the church where they be, the election can not be lawfull (d). Also good heed must be taken, that this approbation and election of a multitude, be done without confusion, as it was ordained & decreed in the counsel of Laodicia (e). The same order we see was kept in the election of S. Mathias (f), and of the Deacons, (g) by the Apostles. Such order also was diligently kept

a Read the actes of the councel holden at Rome in the time of Pope Hil.

b Epist. 110.

c Theodorete in the ecclesiastical history. 4. lib c. 10.

d Leo epist. 60. and 52. Nulla ratio.

e Canon 13 of the counsell of Laodicia.

f Actes. 1

g Actes. 6

kept and obſerued in the Church by a long ſpace, as it appeareth by all the antient writers, eſpecially when there was occaſion to receiue anye into the clergy, as it appeareth by that S. Cyprian (a) wrot. And concerning prieſts that is to ſay, Elders, there is a plaine Canon for them which hath the title of Anaclete, which they count for the fourth biſhop of Rome. Item Leo firſt of that name in his Epiſtles, hath expreſſed the ſame in a dozen places at ẏ leaſt (b). S. Gregory in his epiſtles writeth the like (c). And alſo let them conſider the maner of electing ẏ̃ pope himſelfe, which Nicolas the ſecond (d) ordained about 500. yeares paſt, and they ſhall find that the conſent of the people was among them, although the Emperor did ratify and allow altogether afterward.

a Read Cyprian 4 Epiſtle, 1. booke and 5 Epiſtle 2. booke.

b Epiſtle 87. and others often.

c 1. Booke 5. Epiſtle, & 2. booke 9. Epiſtle.

d Diſt. 28. c in nomine.

36 *Of the qualities and conditions of thoſe which they ought to elect.*

AS concerning the conditions requyred in thoſe which ſhoulde be elected and choſen, it is manyfeſtlye declared at large by the Spirite

a Actes.1 1.Timoth.3. Titus.1. 1.Peter.5.

and worde of God(a). Wherefore wee may conclude, that he which will dispence with any for mony or rewards, cannot bee led but with the spirite of Sathan.

## 37 *The order and manner to giue the voices.*

COncerning the manner to elect, we finde that fasting and prayers were the beginning of ỹ elections. The which done(b) shortly after in the most best and wisest manner, they gaue their voices in the great feare of God, after they had examined the liues and sufficiency of those which were named, according as God ordained by Sainte Paule.(c)

b Act.13. & 14.

c 1.Timot.3 Titus.1.

## 38 *Of confirmation and consecration of the persons elected.*

COncerning the confirmation and consecration of the person elected, it was done by laying handes vpon the head of him which was elected, & commen-

mending him to the Lord by the prayers of all the Church which were there assembled: which ceremonie hath beene vsed from the lawe of Moses, and after retained and vsed by Iesus Christ & by the Apostles (*a*). Neuertheleſſe in the election of Bishops, this was added by the ancient Canons that the next Bishops shoulde be there at ỹ leaſt, to the number of three with the metropolitane.

a Actes.6
1. Timo 4.5.

## 39 *Of marriage, of faſting, and of the difference of dayes, and meates.*

BEcauſe that matrimoniall cauſes be partly eccleſiaſticall (*b*), and alſo faſting pertaineth to the exteriour Diſcipline of the Church, I haue gathered in a fewe woꝛdes that, which wee beleeue and vſe accoꝛding to the ſcripture.

b Math.19
1. Corin.7.

Wee doe not put any part of our ſaluation in thoſe thinges, that is to ſay, eyther in mariage, oꝛ virginity, eyther in fleſh oꝛ fiſh, eyther to eate oꝛ not to eat (*c*): but wee ſtay and eſtabliſh our ſelues

c 1 Corint.7
Rom.14

selues in Iesus Christ as only hath bin said afore. And as for good works wher in the Christians ought to exercise thē selues, they do far excel these aforesaid, according as is commanded or forbidden in the two tables of ỹ ten commandementes. (a) Yet notwithstanding we do commend and praise such thinges, as farre foorth as the spirite of God doth commend them to vs, that is to wit, as followeth. First we know that the state of chastity resteth in the hart. And therefore let not those bragge or boast of virginity, which doe abstayne from the outward act, but those in whō the naturall concupiscence is so mortified, that they haue no neede of the remedy of marriage (b) Secondarily, wee know by the worde of God, and by most euident experience, that continency is a speciall gift, which God giueth to those which seemeth good to him: and for as long time as it pleaseth him. (c) Thirdly, to abstain from marriage, is not a thing that of it selfe doth make vs acceptable to God, nor yet mariage. But he that is vnmaried hath more leisure

a 1 Timot. 4

b 1 Corint. 7

c 1. Corin. 7. Math. 11

ſure to execute the publike or particular office that God hath giuen him, and in this reſpect, we praiſe continency as a thing which ſerueth vs to vſe our vocation better and none otherwiſe.(a)

Concerning marriage, firſt we ſay that it is ordeined of God,(b) and honourable in al eſtates as the holy ſcripture(c) teacheth, ſo that who ſo euer hath not the gift of continency, that is to ſay, he that feeleth in him ſelfe ſuch a naturall deſyre, that he may be drawne to euill thoughtes, is obliged and bounde to marry.(d)

Secondly, we admoniſh the maried perſons, both men and women to take heede, for there is a kinde of whoredom in marriage, that is, when they ouerflowe or exceede in abuſing the gift of God, which of it ſelfe is pure and holy. And alſo each of them are bound to liue and keepe them ſelues in all chaſtitye and conjugall honeſty.(e) Thirdly, we keepe the diſtinction of mariages and degrees of kinreds, according to the ordinaunce and word of God. And contrarie to that we think there is no wiſdome

a 1. Corint. 7 & vnto the end of the chapter.
b Geneſ. 2 Math. 19. Epheſi. 5
c Heb. 13.
d 1 Corin. 7
e 1 Theſ. 4 1. Peter. 5.

dome of man ought to preuaile (a). Neuertheleſſe, for coolins germains which is a degree not forbidden of God, wee exhort and admonish all men to take heede and beware, not what maye bee done, but what is expedient to edify, accordyng to the Doctrine of Sainte Paul (b).

Fourthly, for the reasons abouesayd, we call with Saint Paule (c) in the forbidding of mariage, and by consequent the vow of perpetual virginity, a deuilish doctrine and diabolicall. For asmuch as it is inuented flatte against the word of God (d) And also the fruits thereof declareth very euidently, with what spirite it was brought into the world, and how all the earth is by that meanes defiled and almoste chaunged into a Sodome and Gomor. By the same reason also wee condemne and punish all Whordome without exception, and wee thinke that it is in no wise tollerable in Christendome, to tollerate & suffer brodels or open whore houses. Yet neuertheleſſe we see that ỹ great faire or market of baudry is kept

most

a Leuit.18. 1.Corinth.5.
b 1 Corin.6
c 1.Timo.4
d 1 Cori.7.9 1.Timoth.3. Hebr.13. 41.Heb.2.
Historia tripertit.cap.14 cannon.5.of the Canons Apostolike, Canon.10. of the counsel of Ancite Looke dist. 26.where is recited the wordes of Innocent. the first, and Augustine in distin. 27. cannon.13. of the counsell of Constantinople which vvas called the 6. vniuersall councell.

moſt neereſt to the ſea which they call (falſely) the Catholike and Apoſtolike church, and by thoſe which woulde be ſeene to be the protectors of virginity. As concerning faſting firſt we commēd it in all ſobriety, not for certaine daies, but for al the life of a Chriſtian. Secondly, wee call not faſting to fill vs at once for two dayes, nor for to eat fiſh in ſteede of fleſh or ſuch like miſteries: But to reſtraine our diet and fare, more then it hath bene accuſtomed, & to vſe a more ſtraite temperance in feeding, then was ordinary vſed before. Thirdly, wee allowe not faſting ſimplye as a worke that maketh vs acceptable or pleaſing to God of it ſelfe, but becauſe it ſerueth vs to three good endes: the firſt to preſſe downe our fleſhe, abating the ſtrength thereof, (a) touching many violent and euill affections. (b) The ſecond, the earneſtlyer to make and diſpoſe our prayers and ſpirituall thanks giuing to God. (c) The third, to bee an exterior Teſtimony of our inward humilitye before God, & before men as is expedient. (d) Fourthly, wee make no lawes

a 1 Timot. 4
b Luke. 2. 1. Cori. 2
c Actes. 13 1 Corinth. 7
d Iudg. 20 1. Samu. 1. Ionas. 3.

laws for certain fasting days & times, knowing that this were euen to bring in again ỳ Iewish law(a): but for particular fasting, it sufficeth vs to exhort al persons to fast in sobriety, and do their duties, and as for such causes as cõcern the whole churche wee remit it to the discretion of the gouernoures of the Church, for to ordayne and appoint fastings according as the case and time requireth (b). Concerning the distinction or difference of dayes, we say that it is a beastly superstition, to esteeme one day more holy then another, or to thinke that abstaininge from worke were a thing of it selfe that pleaseth God.(c) Notwithstanding among the seauen dayes we obserue and keep one, according to the commaundement of God, (d) for to bestowe it to heare the worde of God in the congregation, and principally to dedicate and giue our selues to learne and vnderstande our duties towards God, and towards our neighbours. Thus we spend the Sonday. And concerning other festiuall dayes, we haue put away as many as is

a Looke the history Ecclesiasticall 5. Booke.

b Ioel 3.3

c Colloss. 2.

d Exodus. 20

is possible for vs: knowing the abuse that hath come thereby, and the little neede that Christendom hath of them. Yet neuertheless, because there be certaine dayes dedicated to the misteries of our redemption, we vse the Christian liberty, & haue respect to that which either may hurt, or serue to the edification of the church, according to the circumstance of time, place, and persons.

As concerning the distinction or difference of meates, we desire all temperancy to be had, as hath bene said, and then eate & drinke with giuing thanks for those thinges which God giueth, without scrupulosity of conscience, (a) knowing that the kingdome of God lieth neither in meat nor drink (b), and all thinges be pure to him that vseth them purely (c), and without offence (d) as Saint Paule hath playnely sayde in many places. And with him we call the forbidding to eate certaine meates in certaine times, a diuellish doctrine, (e) and vaine superstition. (f)

a 1. Cori. 10
b Rom. 16. 1 Corinth. 8 Colloss. 3.
c Rom. 14. Titus. 1. Marke. 7
d Rom. 14. 1 Corinth. 8
e 1. Timo. 4.
f Colloss. 2

Of

40. *Of the second part of Ecclesiasticall iurisdiction, concerning correction.*

THe second part of the office of the Ecclesiasticall Senators, is to reproue those which breed trouble in the Church, wherein it is to be noted. First, the maner to punishe which the church vseth, is contrary to the ciuill punishments. For the church vseth no prysonments, nor amerciaments with money, nor corporall paines, but onely with the pure word of God, as it shall be sayd hereafter(a). And if the Apostles did at any time proceed with corporall paines(b), it was by an extraordinarye power, because that at that time there was no christian Magistrate. Secondly, all the ecclesiasticall causes maye be deuided into three kindes, the one concerning the doctrin: the other concerning the maners of Christians, the third touching the order which al men ought to keep in their estate, according to ỹ Ecclesiasticall law. Concerning the doctrine, they

a Luke. 22. Iohn. 18. 2. Cor. 10.
b Actes.

they may fayle and erre by ignorance, or by malice, or by them both. Also malice bringeth foorth his fruites according to his quantity, and according to that article of faith which it enuieth against. In al such cases, first there muſt be vſed the moſte eaſieſt meanes. As in teaching the ignoraunt, and reproouing the fault of thoſe which offend by malice or purpoſe, according to the quality and greatneſſe of their offence, and ſo to beare with them, if it be poſſible to winne them by admonitions, both particularlie and publiquely, and alſo to call them before the eccleſiaſticall ſenators, if it be needefull: Not to confounde them but to bring them againe into the right way, if it be poſſible(a). If all this will not ſerue, then they muſt proceede to the laſt remedye which is againſt the ſtubborne and incorrigible, of the which we ſhal ſpeake hereafter.

a Rom. 14 15. Epheſ. 4. 1. Timoth. 2.

Concerning behauiour and manners there ought to be a difference between the offences committed againſt a particular perſon, and publique offences,

and betwene the offences which be publiquely committed. And also hee which enforceth himself to do euil, who deserueth to bee otherwise dealte with all then he which is fallen by humaine infirmity.

Concerning particular faults, or wher the offence is not manifest, our sauiour Christ hath set an order which ought to
a Math.18. be kept in all degrees (*a*). Concerning publike offences, S. Paul willeth that
b 1.Tim.5 they shoulde bee reproued publikely (*b*) for to redresse the slander, and also practised it himselfe in reproouing Sainte
c Galath.2 Peter (*c*) If the moste easiest meanes can profite, it sufficeth: if not, they must proceede from degree to degree, vntill
d Math.18 they come to the last remedye (*d*), with
1.Cor.15. such discretion, that principally the ho-
1.Timoth.6. nour of God may bee kept, and that all
1.Timoth.4. may bee done to the edification of the
Titus.3. body of the Church. (*e*) As for offences
2.Iohn.2. which concerne the ecclesiasticall or-
1.Thes.3. der, there bee auncient Canons ordai-
e Colloss.5 ned, from degree to degree: yet neuer-
1.Corint.2 theless, the rigour ought to bee moderated, and out of them to choose those

which

which be moſt conuenient for to edify.

41 *What excommunication is, and what the right vſe thereof is.*

The eccleſiaſticall corrections hath two degrees: the firſt is admonition. Somtime eaſy & somtime ſharp, according as the offence of the caſe requireth. The ſecond and laſt degree is, that we call excommunication, wherein muſt be noted the point following.

Firſt, what is excommunication: we call excommunication (a) a ſentence wherby the eccleſiaſticall ſeniors after lawfull knowledge of the cauſe, doth declare in the name and authority of God and his holye worde, that ſuch or ſuch, one or many be iuſtly excluded and ſeperated from the company or communion of the Saintes: that is to ſay, the church of God, and by conſequent deliuered to ſathan, foraſmuch as without the church there is no ſaluation: yet not to continue for euer, but ſo long as they continue vnreformed, and vntill that they haue ſatisfied for the ſlaunder or offence giuen.

a 1. Corin. 9

Secondly, it must be vnderstood that such a power is not grounded vppon man, for man hath no manner of power ouer the soule, but by the authority of God, who vseth them in the Church as Organes and instrumentes by whom he speaketh: and therfore it is not to be doubted, but such sentences be ratified and confirmed in heauen. Forasmuch as Iesus Christ hath so sayde and promised to all his Church, in the person of his twelue Apostles, vnder the name of the keyes of the kingdome of heauen, (a) and to binde and vnbinde, as also Saint Paul practised the like with the Church of Corinth and with others. (b) Yet neuertheless, the Churche ought after lawfull satisfaction, to receiue him again which hath bin cast out: that it to say, if afterward he shall satisfy to the church, & make amends for the publike offence, according to the ordinance of the Church, and sufficient proues had of his amendment, as farre foorthe as man may iudge. And there is no doubt but such absolutary sentence is ratified and confirmed in heauen. (c)

a Math. 18.

b 1. Corin. 5
1. Timoth. 1

c 1. Corint. 2
Ciprian 1 booke 2. Epistle, and 1. booke. 14. Epist. & 16.

Thirdly

Thirdly, it is to noted diligently that such authority neuer pertaineth to one man alone (except God worketh at any time extraordinarily) but to the whole ecclesiasticall senate. (a)

a Math. 18 1. Cor. 5.

Fourthly, this is not giuen to al those which call them selues of the Churche, but to the true ecclesiasticall Senate lawfully and cannonically elected, as we haue sayde for to gouern the affairs of the Church.

The fift pointe is, that the verye true Ecclesiasticall Senate, can not nor maye not vse it at their willes, as we see all men bee subiect to many infirmities. But this power is limitted and appointed by the word of God. And for this cause Iesus Christe & his Apostles, despised the excommunications of the Scribes & pharisies. (b) And according to the same, Irene a most ancient Bishop of Lyons, reproued very sharply the temerious excommunication which Victor Bishop of Rome made, about the year of God, a hundred ninety and eyght, which declareth very well what was the primatiue or first

b Ioh. 16. 10

beginning of the Byshoppes of Rome, where as then they walked in vpright conscience. And there were other Byshops that vnderstoode their office: and one of the causes that the prouinciall and nationall counsels were ordained and holden for, was to heare and decide the causes of those which complayned of their pastors. (a) Also it appeareth sufficiently thoroughout the whole Ecclesiasticall history, howe the Byshops in these cases ought to helpe one another to edify without ambition. Beside this, the Metropolitanes oughte to bee content themselues with their limits, and ought to doe nothing without the deuise of their brethren in their iurisdiction. (b) But ambition hathe so wrought, that of long time the Bishops of the principall townes, (and aboue all he of Rome) hath drawne all to themselues: witnesseth the falsehood of Boniface, which was discouered and reuealed at the councell of Carthage, where as was Saint Augustine, where it was ordained that those of the Clergy of Affrica, which appealed ouer the Sea

Canon. 5. c. first counsell of Nice.

b Canō 116 of the first councell of Nice, & 9 councell of Antioch.

This coūsell vvas holden at Carthage about the yeare. 422.

Sea to Rome, shoulde be deposed from their office.

For the sixt point it is to be noted, to what end excommunication was ordained of God. First that the Churche of God should be as pure as might be possible, and that there might bee no occasion to thinke, that it should be a refuge or den of the wicked (*a*). Secondly, for feare that the infected should not defile those which were whole (*b*). Thirdly, if it were possible that the sinner might be brought home to the flocke againe. It followeth then that this punishment must be applyed and used for to edifie, as may be expedient, (*c*) & that there be good heed taken, least they confounde the sinner by too much heauinesse and sorrow, when he giueth a signe of repentance, but there to mitigate the punishment when need shall require.

a 1. Cor. 5.

b 1. Cor. 5.

c 1. Cor. 5
2. Thes. 3.
2. Tim. 1.

42. *Of the ciuill and Christian magistrate, and to what ende his office tendeth.*

It resteth now to speak of magistrats which be in their estate the princi-

pall

pall members of the Church ordained of God, yea namely aboue all others in their estate(a). To these appertayneth the doing and execution of ciuill and temporal affayres, so as their subiectes may liue in peace. By reason whereof the taxes and subsidies, are due vnto them(b), and to them appertayneth to vse the swoord which God hath giuen them(c), for the preseruation as well of the countries which bee committed to them, as also for the defence and maintenance of good lawes, and punishment of the euill and wicked doers. Secondly, the duty and office of the Magistrats, is not to regard simply the peace and concord of subiectes, but principally for this end, that the peace and concord may tend to the honour and glory of God, that all men maye liue not onelye in a certaine ciuill honestly, but also with pietie and true worship of God, as witnesseth S. Paule(d). For this cause especially it appertayneth to the Magistrate, that the lawes which he vseth and executeth, may be conformable to the will

a Rom.15.

b Math.22 Rom.13.

c Rom.13

d 1.Tim.2

of

of God: and principally to giue order that the religion be perfect and holye, and that all the Church be ordered according to the worde of God, forbidding and punishing, as the case requyreth, all those which trouble the Church, or concerning the Discipline thereof. Also Dauid described the estate of a faithfull Prince(a), as him selfe hath vsed, with all those which haue willingly done their duty, as Solomon, Ezechias, Iosias, and other faithfull kinges and Emperours.

a Psal.100. & many other texts.

## 33. *How farre they are bound to obey the Magistrate.*

AS there is no faythfull man exempt from the obedience which he oweth to Iesus Christ, raigning in his Church, be it king, Prince or subiect: so there is none from the greatest to the least, which oweth not voluntary obedience to his Magistrate, as ordayned of God(b). Yea, although the Magistrate were a tyraunt, except in one point only, that is to say, if he commaund

b Rom.13 Titus.7. 1.Peter.2

maund to doe thinges which were a-
gainſt Gods woꝛd. Foꝛ in this caſe as
the Apoſtles ſayd, we muſt rather obey
God then man, foꝛ otherwiſe we extoll
a Actes.4 men aboue God (a). It is not then re-
bellion to diſobey Pꝛinces, when they
would cauſe vs to doe that which God
foꝛbiddeth, oꝛ to defende oꝛ foꝛbid that
which God commaundeth. But in
this point there muſt be ſuch a meane
kept, that they doe not paſſe oꝛ exceede
their vocation. Foꝛ the Apoſtles obey-
ed not to thoſe which foꝛbad and defen-
ded them to pꝛeach Jeſus Chꝛiſte, as
alſo they tooke to them no weapon oꝛ
armour, which appertayned not to
them. Alſo we muſt note, that there
is difference betweene doing wꝛong
to an other, and to ſuffer wꝛong done
to vs. Now foꝛ the firſt, it is foꝛbid-
den vs neuer to doe wꝛong: but eſpe-
cially commaunded vs to ſuffer the in-
iuries doone to vs foꝛ the honour of
b 1.Peter.2. God (b), as much as maye oꝛ can be
done without pꝛeiudice, oꝛ againſt our
vocation, as we read that Jeſus chꝛiſt
although he were free, neuertheleſſe

payed

payed tribute willingly(a). It is then a manifest and false slaunder to saye, that the doctrine which we teach and vse, bringeth men to be seditious, and disobedient to kinges and superiours. But cleane contrary the Gospell establisheth their power. But this is impudently done of those which haue notoriously exempted them selues from the subiection of Princes, and which doe vnderstand no otherwise by the liberties of the Church, then that which they haue vsurped vppon Princes, against all right both diuine and humaine: and yet haue no shame to burden vs with that, wherein they them selues be notoriously culpable and offenders.

a Math. 17.

Of

# ¶ OF THE *laſt iudgement.*

## The ſixth point.

### I. *What it is that we doe beleeue and hope of the laſt iudgement.*

FInally, we beleeue accoꝛding to the woꝛd of God, that in the time oꝛdained of God(*a*), the which time the verye Aungels know not(*b*), Jeſus Chꝛiſt ſeeing the number of his elected accompliſhed(*c*) and fulfilled, ſhal come from heauen coꝛpoꝛallye, with his diuine maieſty(*d*), this old woꝛlde beeing conſumed by fire(*e*). And then ſhall appeare befoꝛe him all mankinde, which were frõ the beginning of the woꝛld(*f*) and all thoſe which were dead befoꝛe, ſhall bee vnited and ioyned with the ſame bodye, from which the ſoule was ſeperated: and thoſe which ſhall be lyuing at the howꝛe of his comming ſhal be

a Actes. 3
1. Peter. 3
b Math. 24. & 25.
1. Theſ. 5
c Apoc. 6.
1. Peter. 3.
d Actes. 1. Math. 24.
e 1. Peter. 3
f Math. 25
2. Peter. 4.
2. Tim. 4.

be changed in one moment: changed I say, concerning the corruptible quality of their bodyes(a), and then the Lorde shal iudge the one and the other, according to his worde(b): and those which beleeue (as shall appeare by the fruites of their faith)(c), shall be made partakers of the kingdom of God(d), not only in their soule, (the which euen before, and after the first death, hath been in the ioy of his Lord Lord)(e): but also in their bodyes(f), the which shall be vncloathed from all imperfections and infirmities, and againe cloathed with incorruption and glorious immortalitie(g): for to beholde that which neuer eye could see, nor hart could thinke(h), and in briefe to receiue fully the fruite of their faith and hope, by the onelye goodnesse of God in Iesus Christe(i): and on the contrarye, the wicked, condemned & vanquished by the testimony of their owne conscience(k), shal be made immortall, eternally to suffer the paine prepared for the Diuell and his Angelles(l).

a 1.Cor.5.5.
b Math.25
c Math.25
d Math.25
e Luke.23.
f Iohn.14.
g 1.Cor.2
h 1.Cor.12
i 2.Cor.5.
k Rom.2
l Math.25

# ¶ A BRIEFE comparison betweene *the doctrine of the Papistes, and this* of the holy Catholique Church.

## The seuenth point.

1, *The Papistes worship a false God, which is neither righteous nor mercifull.*

WHo so euer knoweth what the Popishe religion is, and considereth well this here aboue written, shal easely know, whether it be with good right and iust occasion that we be seperated from them, and ioyned to this Church of God according to his word.

And moreouer they shall finde those men to abuse them selues very much, which thinke that our difference one-

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lye, lyeth in certaine light abuses concerning the maners of life. But so it is that the principall difference is, concerning the substaunce of the doctrine wherein consisteth our saluation, the which I wil shew plainly by the way, although the matter requyreth well a treatise wholly by it selfe, for to be dilated as it requyreth. I saye then that the blacke is not more contrarye to the white, then the religion of the Papistes is to this religion of the Church of God. And to declare the same, I will not staye nor ground me vppon the filthy stinking life of those of their owne Church, from the least to the greatest: but I will come directly to their doctrine. And when there shall be none other thing to declare and shew, that their religion is proceeded from the Prince of darkenesse, but this one, that they will not haue the word of God to be vsed and vnderstood of all people, and also that they iuggell foorth all their misteries in an vnknowne tongue, to the moste part of the people, yea to them selues,

namely,

namelye, that vttereth them. This shoulde be a sufficient Testimonye of my saying to all men of an vpright iudgement: but we wil go further with them.

First concerning God, I say, that where as they doe set foorth the merits of any creature to pacifye his wrath, they spoyle and rob him of his perfecte righteousnes, the which by this means cannot bee perfect, if hee take for payment eyther al, or part of that which may proceede from a sinner. Although I deny not the good life of a faythfull person is acceptable to God, but not to obtaine saluation and eternall life by this tytle.

Item, they robbe and spoyle him in so doing, of his perfect mercy. For consider: if we can satisfie to God in anye part or peece, it followeth that he doth not quit, or forgiue vs all, but the rest which remayned. Wherefore I conclude, ỹ in steed of the true God, who is perfectly righteous and perfectly merciful in Iesus Christ onely, as we haue declared, they worship a dreame and

fantasy

fantasie of their owne head, to whom they haue giuen the name and title of God.

2. *If the doctrine of the Papistes be true, it followeth that Iesus Christ is not very man.*

ITem, concerning Iesus Christ, by whome onelye we haue saluation, whether we consider his person, or that we regard his office of mediator: I say that in steed of the true Iesus Christ, they worship a Iesus Christe which they haue made and forged. For concerning his person, although they say well that he is very God and very man, yet neuertheless when they giue him an inuisible bodye, a bodye which can not be touched, which holdeth or occupyeth no place, do they not spoyle him of his humanity? And when they say he may be in many places at once, is it not to bring his bodye to be infinite, and consequently to turne his humanitie into diuinitie.

3. *The Papistes doctrine maketh the oblation of Iesus Christ, of none effect.*

AND concerning his office, it consisteth in this, that he is onelye king and gouernour vniuersally: The onely Prophet and declarer of the wil of his Father, and the onelye eternall sacrificator or high Priest. The which priesthood lyeth in two points, that is to saye, in the oblation which he hath made once in his owne person for to sanctifie the Church for euer (*a*), and in the intercession toward God his father, the which continueth to this day, and shall doe (*b*). I conclude then, that the doctrine of the Pope wipeth away all this.

a Heb.10

b Heb.7. 1.Titus.2.

Now, for the beginning of the firste point of priesthood, if it be so that Christ must be offered vp by the priest euerye daye for the quicke and for the dead: is not that as much as to saye, as that the oblation which he hath made him selfe once for all in his owne person, is not sufficient.

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Moreouer, if the death and passion of Iesus Christ be sufficient to saluation and if it be the true Iesus, that is to saye, true and onelye sauiour: how then shall that be true which they saye, that there is but the fault or offence pardoned? And concerning the payne, that it is onely chaunged from eternall into temporall, in such sort that we must pay it in this world, or in another. But if this be false, as it is most false, what ground haue they then to buylde their merite and satisfaction towards God, their Purgatory and indulgences and such like?

Item, if man ought to satisfie and paye of his owne, for the paine due for his offences, the which cannot be done without the merites and suffrages of other, by reason whereof he must be in the fire of Purgatorye, vntill some other haue payed for him and in his name: From whence then commeth the merites of saints, which the Pope selleth to vs? And how can they discharge other, which cease not to augment their owne debt daylye? And

what Notary hath made or written any such couenaunt or contractes? Behold manye of the auntient Doctours condemned this opinion, as S. Cyprian against Demetrian in the firste Tract. Saint Jerome vpon the sixth Chapter of the Epistle of S. Paule to the Galathians. Saint Chrysostom in the sermon of Lazarus, yea namely S. Gregory, in the fourth booke of his Dialogues, the nine and thirty Chapter, leaueth not to be purged in Purgatory, the least offence.

Item, if they must yet goe to purgatory, wherefore serueth their confession and absolution?

Item, if Jesus Christ be the lambe, which only taketh away all the sinnes of the world, when did he resigne this office to holy Water, and an infinite number of such other toyes?

4. *The Papistes abolish the true intercession of Iesus Christ.*

AND concerning the other point of this Priesthoode of Jesus Christ,

Christ, that is to saye, the intercession towardes God his Father, although the Papists put Iesus Christ alwaies before as the principall, and without whome they can doe nothing (as they say), neuertheless is he not spoyled by them of his honour, when they be not contented with him onelye: And in stead to go directly to him, which byddeth vs come to him so louingly, they runne to others (yea which oftentimes be rather in Hell then in Heauen) as if there were some creature in heauen or in earth, which might beare vs more affection, or that were more readier to heare vs, or who might be more acceptable to the Father, then the only sonne of God (a). It is he onelye which gaue him selfe to death for vs: which is with vs, and continually doth as it were desire vs by his holy worde, to assure our selues of his loue, and to prepare vs to him, as to the onely way to goe right to the father. But there is yet a worse, which is, that they will make Iesus Christ subiect to his Mother, in crying out with a loude and

a Iohn. 14.

high voyce, Roga patrem, iube natum: that is to saye, pray the Father, command thy sonne, and Iure matris impera, that is to say, commaund as a mother. And in briefe, there is scant one title giuen to Iesus Christe, nor prophesie of him, which they do not attribute to her, calling her Queene of heauen, Porter of Paradise, their life, their sweetnes, treasurer of grace, the refuge & aduocate of sinners, in dishonoring him all that they may, and also making the poore people to vnderstand that they honor her, contrary to all the word of God, and to the writinges of the most auntient Doctors: witnesse that which Epiphanius wrote against the heretiques, which they call Colliridians, S. Chrisostome in the homely of the Samaritane, S. Augustine in the last Chapter of the true religion, S. Ambrose vpon the first Chapter of the Epistle to the Romanes.

5 *The Papistes doe not acknowledge Iesus Christ to be the perfect declarer of the will of God, neither the holy Scriptures to be a sufficient doctrine of salvation.*

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COncerning his office of a Prophet, that is to saye, delarer of the will of God, what man is there, of an vpright iudgement, which they can make beleeue that Iesus Christ, neither by his own mouth nor by his Apostles, did not sufficiently declare all ỳ which is requisite to the saluation of man? For them selues haue written the contrary (a). And if the scriptures be sufficient, from whence commeth this infinite number of humaine traditions and commaundements, imposed to the poore consciences, as necessary to saluation, not onely aboue, but contrary to the Scriptures? For concerning the authoritie of Counselles, it hath been sufficiently declared how farre it extendeth. And put the case it were that thing which they doe saye: how proue they, that the counsels were ledde and conducted by the spirite of God, the which be directly contrary to the Prophets and Apostles, and other counsels before?

a Iohn.15. Actes.15. 1.Cor.7. Galath.1. Colos.2.

For example, mariage is approued in all degrees of ministers in the church.

aswell by the expresse Scriptures, as wee haue shewed, as by the first councell of Nicene: from whence commeth then the forbidding of marriage, but of the Diuell, as witnesseth Sainte Paule (a) Item, the fallehoode of the pope of Rome, which desyring to haue, and vsurpe the iurisdiction ouer Affrica, is reuealed and condemned in a Councel of Carthage, Saint Augustin being present, and was concluded that none shoulde appeale from Affrica to Rome, from whence then commeth the authority of the Pope, as heade of the vniuersall Church?

a 1 Timot. 4

Finally, if the counselles be set and stablished by the holye Ghoste: from whence commeth it then, that there be none that doe lesse esteeme them when they list, then the Pope and all his sequell? I will say yet more that there is at this day, neyther Pope, Cardinall, Byshop, nor priest, which may not bee reproued, excommunicated and accursed, if they shall be iudged by the counselles. And if they dare deny, I shall proue it.

6 The

## 6 *The Papists spoyle Iesus Christe of his office of head of the Church.*

COncerning the office of Kinge and gouernour of the Church, of which Iesus Chriſte is heade, both in Heauen and in earth, ſitting on the right hand of God his father, and yet neuertheleſſe preſent in his Church by his ſpiritual vertue, from whence commeth it then, that they wil appoint him a Vicar in his preſence: conſidering principally that it is directly againſte the word of God, againſt the Metropolitans iuriſdiction, ordained by the firſt councell of Nicene, againſt all the hyſtory of ỹ primatiue church, yea, againſt S. Gregory himſelfe, which witneſſeth in many places, that the name of vniuerſall byſhop, ought not to be vpon earth, but to Antichriſt. Moreouer, put ỹ caſe yet that he were Vicar of Chriſt, in the vniuerſall gouernment of the Church: from whence commeth this power to diſpenſe with the word of Iesus Chriſt and to abrogate the doctrine of the Apoſtles, and namely of S. Peter: And yet

Looke the Epiſtle of S. Gregory. 32. 34. 36. 38. 39 The 4. book and the 24. 28. 29. 30. The 6 book

yet neuertheleſſe are not aſhamed to ſay, that they are his ſucceſſors: Saint
a Acts.8.12 Peter was he not ſent to Ieruſalem(a) by the church: refuſeth he to render account of his office: and what did hee teach to others: I(ſaith he) beſeech the
1 Peter.5 Prieſts,(b)(that is to ſay, thoſe which haue office in the church) I which alſo am a prieſt with them, and a witneſſe of the afflictions of Chriſte, and partaker alſo of the glory which ſhall be reuealed: Feede the Flocke of Chriſt as much as yee may, watching ouer it, not by conſtraint, but willinglye, not for diſhoneſt gayne, but with a ready vvill, and not as hauing Lordſhip ouer the clergy,(that is to ſay, ouer the heritage of ỹ Lord) but ſo that ye be examples of the Flock, & when the principal paſtor ſhall appear, you ſhal receiue a crovvne of incorruptible glory. Behold the proper wordes of S. Peter, which are farre off from appropriating to himſelfe the ſeigniory or Lordſhip of Italy, and ſuperintendēt aſwell of kings and Princes, as of all other Churches. And breefely, if they

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looke well, they shal finde, that there is nothing agreeing or anye comparison betweene S. Peter, and these which falsely call them selues his successors, but in one thing, that is to wit, the denying of Iesus Christe, for the which Saint Peter repented, but these doe not.

7 *By the doctrine of the papists, we can in no wise vnderstand how mortall the naturall sickenesse of mankinde is.*

IT is no maruell though such people vnderstand not the office of Christe our onely Sauiour: for they knowe not how deadly their sickenesse is, nor by what mean Iesus Christ our only medicine, is applied and vnited to vs. For first in steede to declare, that man is altogether dead by originall sinne, otherwise called naturall corruption, they teach that the vnderstanding & will of man, is so sore hurt, that the first grace doth but onely ease and comfort vs in our infirmity. So that if this doctrine be true, our regeneratiõ proceedeth not

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onely of grace, but there is a participation or concurrence betweene grace, and that which they call freewill, of which is spoken amply in the 13. 14. and 15. Articles of the thirde point. Moreouer, to ioyne and heape together errour vppon errour, they will haue a certaine disposition proceeding from the nature of man, to receiue the first grace, and that God may be prouoked by our merites, for to giue vs the second grace.

Item, that the concupiscence which continueth after Baptism, is not sinne of it selfe before God. Item that all sinnes deserue not eternall death, for there be some which they call venial sinnes. Item, if our saluation be grounded vpon our good workes, in all or in part, to what end doth grace serue vs then, but as an instrumente to helpe our free will, to saue oure selues? Which be all execrable errours, wholly abolishing the benefites of Iesus Christe, and the vertue of the holye ghost in vs.

8 *Another execrable error of the papistes, in the vsing of the onely medicine of health, which is the benefit of Iesus Christ.*

AS there is but one onely Iustice by imputation for the which wee be esteemed, and holden for righteous before God, and by consequent saued: that is to say, by the righteousnesse of Iesus Christe, which is declared to vs in the gospell: so is there but one meane to bee ioyned and vnited with Iesus Christe, for to haue saluation in him, ý is to wit, faith, which is an assurance ý all Christians ought to haue of their election & saluation, by the only grace & goodnes of God, in Iesus Christ. Faith and assurance is created, and dayly encreased by the vertue of the holy ghost, within the heartes of the elect, by the meane of preaching the worde of God, & the ministration of the sacramentes, as we haue amply and largely declared in the thirde and fourth pointe of this confession. So then this faith is as the hande, which only doth receiue and apprehend

prehend Iesus Christe to the saluation of him that beleeueth. It foloweth that those doe take away all meanes of saluation from men, which directly striue and fighte againste this doctrine, not knowing themselues what Fayth is, much lesse can they declare it to others. For according to their doctrine, fayth is no other thing, then to beleue in generall, that which is contained in the holy scriptures to be true, and that the Romish church as they call it, can not erre, whatsoeuer they say or doe. Notwithstanding, cõcerning ỹ first of these two pointes, it is forbidden to translate the scriptures into the mother toung, & to read it, to knowe what is contained therein, to the ende it may bee knowne what it is that they do beleue, except he be a Doctor or a man of the church, as they call them, and so by this means it is folly to permit the greatest parte of their priests to read it. For cõsider, the greatest part of them can not scarcely read it truely. And of those which canne read, yea, euen ỹ greatest prelates, (setting aside those which haue not much

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more knowledge of Christes doctrine, than beasts which feed in the feeld, and those which passe not greatly for it, in exercising them selues rather in other things then in their vocation, & namely mock it with open mouth) I beleeue ỹ rest shalbe found meruellous few. Notwithstanding according to their owne doctrine, all this is not without faith, although he knowe not what hee beleeueth, & what may happen of this. Certainly that which Iesus Christe saide, if the blinde leade the blinde, both fall into the pitte. Here ye may see ỹ Heauen, whither this which they call faith, may bring vs vnto. But there is yet more, for namely, they say and maintaine (so shameless are they) that to bee assured of election and saluation in Iesus Christ, & to pray with all trust & assurance, as saith S. James, is a presũption: but to trust in good works, as they cal thẽ, & to stay & wait vpõ whatsoeuer they teach of their own brain, this is no presũptiõ after their doctrin, but a true & catholike deuotion. Behold ỹ 2. point of their faith, ỹ is to wit, to beleue all ỹ

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which seemeth good to them, and not so hardy to enquire whether that bee according to the scripture or no. Nowe the reason why? for soothe, because whosoeuer hath a Myter and a crosse, can neuer erre in ỹ faith. And aboue al the Pope, yea, although he led into hell soules by Cartloads (as themselues are not ashamed to declare by writing in their Cannons) reuersing and ouerthrowing the worde of God and al the auncient counselles: but who shall beleeue them, but hee that will bee deceiued willinglye? Looke what was prophesied by the Apostles of them, and ye shall see it as cleare as the sunne in a fayre day, come to passe.

9 *They know not in the papistry the exercise of the law of God, or the Gospell.*

WE haue declared, that the law of God is the onely perfect rule of iustice before him, and that it pertayneth to one onely God, to bind the consciences. But these here on the contrarye, cease not to heape lawes vppon lawes,

lawes, not onely aboue, but also against the lawe of God, which they make void by their owne ordinaunces. Wee haue also declared by the manifest Scripture, that the yoaks of the ceremoniall lawe, is put away by the comming of Iesus Christ, in whō lieth ỹ fulfilling of all that was figured by the ceremonies of the law. But these fellows haue on the contrary, so abolished the ceremonies of the law, that they haue made a 100. for one, yea of their own fantasy, notwithstanding that the apostles, yea, namely, those of whom they vaunt and boast to haue their authority, haue clearly determined the contrary. (a) Item, where as the lawe is not giuen vs for to seek our saluation therein, but for to declare to vs oure condemnation, and that we should seeke health and life in Iesus Christe onely (beside other exercises of the which wee haue spoken in other places) these cleane contrary doe not onely seeke their saluation (which is as much as if they sought their life in the death) but much worse, as if the commaundementes of God did not

a Actes. 15. 1. Corint. 7 Collos. 2 1. Timoth 4. 1. Timoth. 2.

condemne vs ynough, they haue ioyned and put to them, and do ioyn daily new linkes and snares, to straine the poore conscience, yet notwithstanding haue no shame to say, that those which holde them to the pure word of God and his doctrine, seek a carnal liberty, but God and his angels bee witnesse whether they seeke it or wee. If the abuse bee greate in the vse of the Lawe in vs, yet is it worse on the other part in the ignorance and malice of the word of God, which we call gospell, that is to say, good newes, forasmuch as it setteth forth & declareth to al beleeuers, a righteousnes freely in the bloud of Iesus Christe, which onely deliuereth vs from the curse & malediction, which the law pronounceth vs culpable. But these people be very diligent to sing it by pieces, & chop it in a language which they vnderstande not, and to sense him that pronounceth it, & to hang it about their necks after the manner of sorcerers: but to preach it, or make it to be vnderstood diligently and purely, this shoulde bee founde very straunge, except some one cer-

certaine day in the yeare, that one doe preach that seemeth good to himselfe, to keepe an order in their couent. Moreouer they thinke, that the Gospell is no other thing, but another lawe, more perfect then the old law, & so they abolish entirely the vse of the Gospell, sending vs to our owne workes.

10 *They know not what good works are, in the papistry.*

The errour is not lesse in this which concerneth the fruits of faith, than in that which toucheth the faith it selfe. For it appeareth by that which wee haue declared heere before in the Articles, 14. 15. 16. 17. 18. and 19. of the fowrth poynt, that wee intend nothing lesse than to reproue good workes, when on the contrary, wee maynt ain, that regeneration (from whence good workes doth proceede) is inseperable conioyned with fayth, in such sorte, that he is a lier which saith he beleeueth in God, and notwithstanding, studieth not to liue after the rule of God.

But these persons contrariwise, neyther know frō whence spryngeth good workes which bee acceptable to God, nor what they be, nor to what purpose they do serue. And notwithstanding, they wil say (to them that list to heare them) that they bee the aduocates of good workes.

But we beleeue, that whosoeuer wil looke narrowly to their doctrine, or to their life, or to both, will confesse that it beseemeth them as well to speake of good workes, as for common harlots, to dispute of the nature and excellency of chastity.

But principally, how haue they turned into an execrable blasphemy, the most excellent work, that is to say prayer? For ouer & beside the abolishing of the passion of Iesus Christe, they vse to ioin & accompany it with the merits of whom they list, and sowe together the texts of the scripture at their pleasure without any reason: hiering other to pray for them, babling in an vnknowne language (to the moste parte of them which do pray) as the popingaies speak

By beades they count their praiers to God, and at length bring God in their debt

in

in a cage: and would pay God by count or by tale. Yea, they will aduaunce and set foorth all this for satisfaction and payment for sinnes, as well of the liuing as of the dead.

What is all this any other thing, than to mocke God openly, what so euer good intente or custome they can alledge?

11 *In the papistry they know not what is a Sacrament, nor what is the vse thereof.*

AMong al the horrible corruptions which are seen in the papistry, this of the Sacraments is maruellous, as I hope that those will confesse which haue well considered that, which wee haue summarily sayd here before. Now for to declare heere all the abuses, it shoulde bee a matter too long, for the which me thinketh it sufficient to touch the principall poincts.

First, these great Theologians know not well what a Sacrament is, nor to what end God hath ordained the sacraments, for all his Church. Neyther be

contented to haue polluted the holye baptisme, and abolished the holy communion of our Lorde, as wee shall say hereafter: but also of a simple Ceremony of the laying on of handes, they haue made fowre Sacramentes: that is to say, confirmation, penaunce, the orders, and annealing. And moreouer because the number of seuen pleaseth them very well, they woulde also haue marriage a sacrament, whereof we wil speake something hereafely.

*First of confirmation.*

COncerninge confirmation it is certaine that the true auncient Bishoppes examined those which were baptised in their infancye, and caused them to render confession of their faith, when they were come of age, for to confirme them. And after in laying handes vpon their head (which is a most ancient ceremonie, the which Iesus Christ and his Apostles haue vsed) commended them to God. The same also was done to those which which were

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seduced by Heretiques, and after were returned to the Church. Now for vs, God be thanked, this examination and instruction is reestablished, and diligently exercised in our churches. But these contrariwise, hauing vtterly abolished the cause of any such manner of doings, notwithstanding, haue made a faire Sacrament without worde, promise, or ordinaunce of God, after they haue put to their cream, oyl, and what they list else, because the laying on of handes with prayer, seemeth to them to be a very light thing. Finallye, for to ioyne an execrable blasphemy to their ignoraunce, haue not beene ashamed to preferre their Sacrament of confirmation before the holy baptisme, as theire Canons declare playnely.

## *Of Penance.*

IT hath bene declared here aboue in the Articles, 13. 14. 15. 16. 17. 18. and 19. of the fourth point, which be the causes & effects of true penaunce: then much lesse would we abolish penaunce.

Moreouer in the article 46. of the said 4. point, we haue shewed how Baptisme is the true Sacrament ordained of God, by expresse testimonye on the scripture. (a) But these not content with the ordinaunces of God, vnder this shadow that open and publique sinners, according to the discipline of the Church (of the which I haue spoken in his place) were reconciled to the congregation, with prayer and imposition of handes, after they had fulfilled that which was inioyned them, by the Ecclesiasticall senate (not to satisfie to God, but for to amende the slander, and to giue sufficient testimony of their amendment) these I saye vnder this shadow, haue confounded and ouerthrowne all togeather, in making a new Sacrament of penance, of which they make three partes, to wit, contrition of the hart, confession of the mouth in the Priestes eare, and satisfaction by workes. Whereof we doe principally reproue these which follow.

a Math.5 Mark.1. Luke.3. Actes.13.

First, of their owne braine and fantasie

taste onely, they haue brought in this Sacrament, which can not be but false because there is no word of God for it.

Secondly, for that they require as necessary to saluation, all the partes aboue sayde, wherein they shew themselues not as phisitions, but very murderers or killers of the consciences, as it shall be sayd hereafter.

Thirdly, they require an entier and full perfection in all the afore sayde three partes: the which is impossible for man to do. So all men may see to what ende their doctrine tendeth.

Item for to make vp the whole heap of wickednesse, they adde to it this blasphemy, that by the merites of those thinges, their sinnes be pardoned. And so by this meanes abolishe and make of none effect, the benefite of him, by whose bloud our soules be purified and made cleane.

In the fifth place, because they shall not slaunder vs, yee shall perceiue how we do vnderstand of these three partes of their penance.

Of

## *Of Contrition.*

COncerning the contrition of the hart, we know that the very true amendment of a Christian, must begin by the feeling of his sinnes as we haue sayde in the Article 23. of the fourth point, but in such wise that it maye be a waye to lead vs to the free mercy of God, & not to thinke to wipe out our sins, by the merite of our contrition, which is not a merite of righteousnes, but a sorrow due to our sin.

## *Of Confession.*

AS of confession we find fiue kinds, the which we teach and practise warelye and diligently, according to the word of God, not for to seek therin remission of sins, but as fruite, and effects of the true feeling of our sinnes.

The first is, publique confession of the whole church towards God, when they do assemble thẽselues ordinarily to heare the word of God, or extraordinarily, in some afflictiõs or trouble(a).

a Leuit. 15 Exod. 10 Nehe. 10

The

The second is, of euery one particularly, opening his hart ordinarilye before God, to aske pardon of him. after the example of the Publican(a).

The third is, when a sinner extraordinarily, touched with the true zeale of God, commeth so farre as to confesse openly his misery, and the mercy of God towards him after the example of Dauid, and many other(b).

The fourth is particularlye, (c) that is to weete, when a Sinner desiring consolation and assurance of his saluation, commeth to his neighbour, and principally to his Pastour, whose office is to shew the vse of the worde of God, as well to the whole flock which iy committed to him, as to euery person particularlye. But he must take heed how he layeth this yoake vppon their consciences, for God hath not made it as a law.

And also there muste be heed taken more nearer, that they ioyne not nor attribute absolution either to the person of the Pastour, or to the vertue of certaine wordes pronounced.

a Iohn.13. Daniel.9 1.Iohn.1. Math.18. Luke.17.

b Psalm.51. Math.3.

Luke.23. 1.Cor.15. 1.Tim.1. c Iames.5.

Nor

Nor to any other thing, then to the pure grace of God in Iesus Christ, apprehended by faith. As is declared to vs by his worde, as hath beene spoken before in the Articles, 25. 26. 27. & 28 of the fifth point.

The first is, when a sinner reconcileth him selfe to him whom he hath offended, be it to one particular person, or to many (a), or to the whole Church: which is a confession (b) and reknowledging of sins ordained of God, which followeth alwayes a true repentance.

a Math. 4 & 6.
b 2. Cor. 2.

Behold then the maner of knowledging our sinnes, grounded vppon the holy scriptures: and teacheth vs moreouer that none can be sufficiently sory and penitent for his sinne. But concerning the necessitye to confesse our sins to Priestes, as they call them, leauing out nothing at all, as if remission of sins depended vpon such a recital: we dare by Gods worde boldlye affirme, that it is a very deuilishe and wicked ordinaunce, whereof no fruite can ensue in the Church of God. As also it appeareth that it was neuer instituted

of

of God, by the opinion of Canonistes, but by innocent the third (a).

It is apparaunt that of a long time there was in some Churches, a certain person ordayned among the Elders or auntients, for the vse of the fourth and fifth kind of confession, wherof we haue spoken: but there is no cause why to impose this law to anye people, or to bind the consciences to a thing impossible, that is to say, to perfect recitall of all his sinnes, much lesse to establish the remission of sins in the same. But afterward this custome was abolished in Constantinople, by Nectarius, predecessor to S. John Chrisostome, who afterwarde specially condemned this auricular confession. And yet there was in that time no such seruitude or bondage ioyned to it, nor was neuer vsed or don by Nectarius, nor yet Chrisostome had not approued it, as to haue beene ordayned of God, either necessary, or profitable to the church (b).

Concerning satisfaction, we knowe thanked be God, that true repentance requyreth that he which hath offended,

a C. omnis vtriusque sextus de summa trinitate in antiq.

b Nicephore in the history ecclesiasticall 12. booke 28. c Chrysost. on the Psal. 50 homil. 2. Item sermō of penance & confession. Item 5. homily of the incomprehensible nature of God. Item 4. homily of Lazarus.

ded, shall satisfie to him that is offended, as much as may be possible. Moreouer, we receiue and embrace (with good moderation) the auntient custom of the ecclesiasticall discipline, toward those which haue offended the church, and which desire to be united againe into the flock: but as to God to oppose and set against his wrath, anye other thing then the onely satisfaction of Iesus Christ, we say and affirme boldly that it is the most wicked and execrable blasphemy that can be. For consider, their penaunce, as they call them, for the most part be vile idolatries and superstitious infamies, partly of their owne nature, as pilgrimages, masses, Prayers, numbred and accounted, and none vnderstande them, worshipping of idols, and such other abhominations couered vnder the shadow of good entents: & partly because of the abuse, of fasting, almosses, afflictions of body: al ỹ which things & such other like tend to Idolatry, when they ioyne to them the opinion of deseruing or merite, in mingling thē with the bloud of Christ.

Of

## *Of the extreame vnction called anneling.*

AMong other thinges, whereunto a Pastor is bound, we doe account the visitation of the sick, whō he ought to comfort & to assure them of their saluation as is required, and according to the contents of the word of God. Now the Apostles and other of the auntient church, so long as the gift of myracles endured, haue vsed in their visitations, not only this ceremony of laying on of hands, but also oyle, wherwith they annointed the sicke(a), not after forme of medicine, nor yet to make an ordinary sacrament in the church. For they thē selues neuer vsed it, and yet much lesse did they blesse or worship the oyle, or to crosse it, or to ioyne it to certaine vertues: and in briefe, nothing lesse then to coniure or charme it: but to assure the sicke person, certainely by this visible signe and ceremony. But these men on the contrary, they come neuer to the sick, but as do the rauens to the Carrion, and also know well that the gift of healing by myracles was

a Mark.6. Iames.5.

was not giuen to the Church but for a certaine time. Neuertheleſſe they haue retained and kept the ſigne and marke, yea, as neceſſary to ſaluation for ſoules abolithing the benefit of Jeſus Chriſt, after they haue vtterlye diſguiſed it, with a thouſand manner of apiſh plaiſ at the leaſt. For the Apoſtles vſed not the oyle, but in thoſe which they healed miraculouſly. Therfore theſe ought to be aſhamed, not onely to vſe as they falſely alleadge as the apoſtles did, but vſe it in thoſe which be oute of al hope of life: by reaſon whereof, they call it extreame vnction, or the laſt annointing.

*Of orders.*

COncerning their orders as they cal them. May what diſorder was ther euer ſo great in the whole worlde? For they be not yet accorded how many ther be. For one nameth 7. the other nine, & ſome thirteene. But to ſpeake as it is, we may anſwere truely, that there is no one order in altogether. And as concerning offices, we ſhal ſhew hereafter that

that they haue not retayned one of those, which God did appoynt in his Church.

And for their sacraments as they cal them, wher is any one word or promise of God in their trumpery? Secondly concerning the ceremonies which they doe vse in their orders, can they shewe any one of them ordained of God? By what title then should they bee Sacraments? But cõsider we the same more nerely. It appeareth that in the church of God, the persons lawfully called and elected, for to serue aswell to ẏ word as ẏ gouernment of the ecclesiasticall affaires, were as consecrated and dedicated to God, by the ceremonie of laying on of handes, with the Prayers of the whol church. But these people not content with this simplicitye, what haue they done? They haue quite put away the custome of the auncient Churche, and brought in this which followeth, yea, with a strange language.

*Of the Clericall tonsure.*

FIrst, there must be a clericall tonsure, whereas they clyppe three or foure little haires in his crowne, and he must haue a little blow on the eare, and then put his head in a surplise, as they call it, and behold a Priest ready made, able to haue a benefice, paying honestly for it, and to be exempt from the secular magistrate in time of need, except beeing of age he were married to a Widow, or were twise marryed. Behold the foundation of the Popishe cleargie, as comfortable & agreeing to the worde of God and the auntient canons, as the diuels be to the angels.

Item, if one loke on the ceremonies of the 4. orders which they call minores: they giue the keies of the Temple into the handes of those which they cal Ostiarie: A booke to handle to those they call Lectors: to their Exorcistes certaine formes & maners of coniurations: and to their Acolytes, they gaue tapers and crewets to touch. Notwithstãding, those which receiue these faire sacraments, haue neither Temples to shut, nor Bibles to read, nor diuels to con-

coniure, nor bishops to follow: & what more? They receiue all those offices at one time together. Who is it now that seeth not, that all this is a very apishe play & mockery to God & his church?

Also for the three orders which they call maiores, beholde how it goeth. Those which they call Deacons, receiue a stole vpon their left arme, with a text of the gospel chopped in peeces. Then my the lord bishop (without calling or Bishoprick) putteth his hands vpon him, to make vp the measure of the auntient ceremony. And yet notwithstanding, these goodly misteries they play all in a straunge, & vnknown language. And how shall he be a Deacon which hath no goods for the poore to distribute? No, for it is not geuen him in charge by my Lord bishop.

But to put wine in the chalice and bread on the paten, to make cleane the alter & dresse it fayre, to beare ỹ crosse, to sing the gospell & the Pistle to the people in a straunge tongue, and to do other apishe playe in their high masse. Behold how correspondent the Dea-

cons in the church of God were, with these of the papistry.

The subdeacons receiue of the Byshoppe the Chalyce and the paten. And of the Archedeacons, the Crewets with water, for (as they say) their office is to beare the Crewet and the Towell, to giue the Priest to wash, to set the implementes for the Masse vppon the Altar, to receiue the offerings, whereof the poore get nothing. Behold another mommery.

Finally, their Priestes be ordained manifestly for to abolish and bring to none effect, the onely oblation which Iesus Christe hath made in his owne person. They be greased with Oyle, to bring againe the leuitical high priesthood, abolished by Iesus Christ. Moreouer they receiue a breathinge of my Lord Byshoppe, as though hee had the Holy Ghoste closed in his stomacke. Beside this, they doe giue him a Chalice with a paten and the bread, not to eate, nor to feede other, but to sing (a) (as they call it) which is a word as me thinketh that shoulde bee sufficient to condemne

a Their low masses be all saide, which is against this order to sing masse.

conuenme the vse of their lowe masses, as they call them. Here ye may behold for their misordered orders.

## *Of Mariage.*

FOr mariage, it hath bene sayde before in what reuerence we haue it, according as it is Printed in oure seruice bookes, plainely to be seene. But these men be for the most part, as great contemners of marriage, as they are great louers of all kinde of lechery and whoredome (as heauen and earth canne witnesse) putting mariage when they list, in the place and number of the sacramentes, by a very apish and ignoraunt manner, as it hath beene declared to them, I thinke a thousand times. Yet notwithstanding, will they permit the spiritualty (as they cal them) to vse this sacrament? No truely, least that Christendome should be lost. So much seemeth this sacrament to them to bee polluted and filthy. And in deede I confesse, that Whoredome of all kindes appertaineth and agreeth better with

them: I leaue out the meanes by the which they pollute the holye state of matrimonye, as much as in them is, their foolish benedictions, their false opinion touching the second mariages, the bondage and seruitude layd vppon the conscience touching affinity, both spirituall and temporall. I pray them of one thing, if they woulde not be angry with that I shall say, ý they would accord and shew me their opinion, that mariage is a sacrament, with one sentence registred in their decrees, (whō it maketh author one of their Popes named Hircius) to wit, whether that which S. Paule sayd, Those which be in the flesshe can not please God, be vnderstood of mariage or not.

## *Of Baptisme.*

COncerning Baptisme, certaine it is that the Lord hauing respect to his elected, hath not permitted that this sacrament shoulde be abolished in the papistry. For they Baptise in the name of the Father, the Sonne, & the holy

holy ghost. The effect of baptisme, dependeth not in any wise of him which ministreth it: but yet notwithstanding in how many sortes haue they polluted it, for to bring it to nothing, & vtterly to abolish it, if it had beene possible?

First, all is sayde and done in an vnknowne language, and although they had spoke in the vulgare tongue, what declaration is there of the right vse of holy baptisme, in this forme and maner which they vse in the papacie?

Secondly, how many signes and ceremonies, haue they ioyned to it without the word of God, wherin they stay and trust more then on the simple and holye ordinaunce of Iesus Christ and the Apostles? And it serueth them to no purpose to alleadge antiquitie, For time cannot, nor may not spoyle God of the honour which pertayneth to him onelye, as we haue sayde in the 22. Article of the fourth point. Moreouer they know well, that the ceremonies of baptism, were neuer holden by the Fathers for to be of the substance of the sacramēt. Therfore, when as su-

perfition springeth, it is necessary to abolish and suppresse it. For certainly it is not possible but that the foolishe deuotion of men, will be domegeable to the Church, when they cannot bee contented with the ordinaunce of God.

Thirdly, the grace of God is not tied or bounde to the Sacrament, as if the promise were not sufficient and strong ynough of it selfe, but the Sacramente is onely added and put to the promise, for a confirmation, namely, when there is neyther contempt nor negligence, and wee bee out of all doubt that the children of the faythfull are sanctified from their mothers wombe. But these haue so tied our saluation to the exterior baptisme, that they haue willed women to baptise children in case of necessity as they call it, against the expresse decree of ý third counsel of Carthage. Item in baptisme we be so regenerated by the vertue of that which is there figured to vs, that originall sinne, that is to say our corrupt nature, is not imputed to vs to damnation, and yet notwithstanding, ceaseth not

Canon. 100.

to

to be in vs, although dayly it be quenched, and suppressed by the vertue of Iesus Christ dwelling in vs. Neuertheles these vs not vnderstand of what importance originall sinne is: but doe teach that it is vtterlye quenched, by the dipping or sprinckling outwardly of water, and that it putteth away that sinne wherin we be al so culpable, that it draweth out liues to ruine and confusion, and so attributing that to the water which appertaineth to the onely bloud of Iesus Christ, represented by the same.

## *Of the Supper.*

COncerning the holye Supper of the lord, what desolation is there in all the papistry? It is requisite that there be signes for to represent the thing signified, otherwise it can be no sacrament, as we haue amply & largely declared. But these abolishe the signes, saying, that there is neither bread nor Wine, but onely the whitenesse and sauour of Bread and Wine, where-

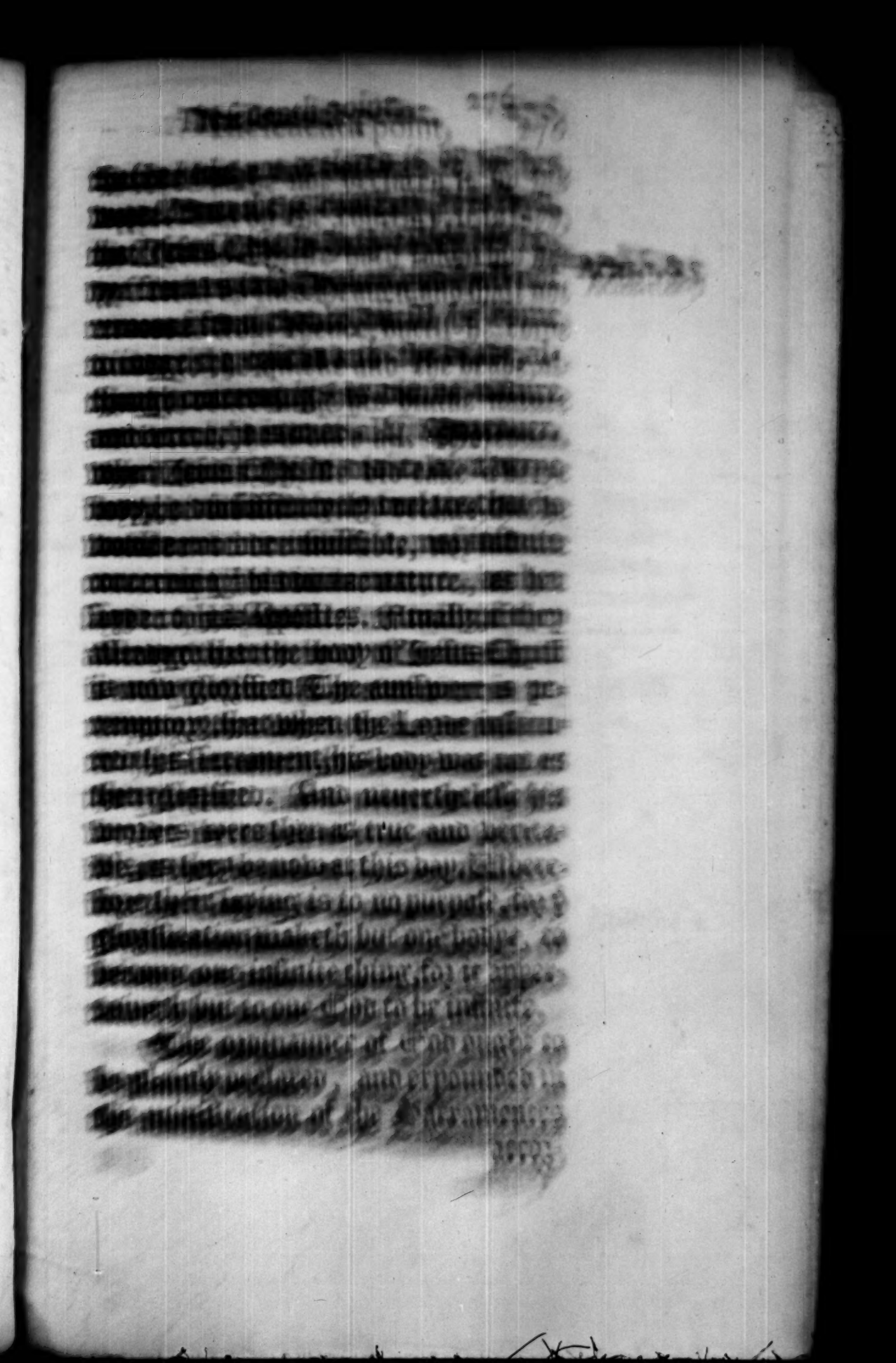
wherein they vterly abolishe the proportion, which is betweene the signes, and the thing representeth by them.

The coniunction of the thing signified with the signes, dependeth on the onely ordinaunce and promise of God, without being eyther locall, or in anye wise naturall. But so onely as God offereth to vs truely, that which he promiseth to vs by his worde, and representeth to our sense by visible signes, that is to say, the very body and bloud of Iesus Christe, to euerlasting life. But these on the contrarye, will haue by the vertue of fowre or fiue wordes, the breade to be chaunged into the bodye, and the Wine into the bloude of Iesus Christe, which is a very iugling or sorcerye. For in so saying, they destroy by consequent, the humanitye of Iesus Christe. If they alleadge furthermore, that God is almightye. The aunswere is soone made. For there is no question to knowe whether God can, (for wee doubt not but hee can doe all) but whether hee will or not. Nowe that hee will not, it appeareth by this,

that

that hee hathe not declared it by his worde. But on the contrary, it is sayd, that Iesus Christe hath taken his bodye from vs into Heauen, and shall not remoone from thence, vntill he come to iudge the quicke and the deade, although concerning his diuine nature and vertue, he is ouer all. Moreouer. when Iesus Christe did take a verye body, he did sufficiently declare, that he would not bee inuisible, nor infinite concerning his diuine nature, as hee sayde to his Apostles. Finally, if they alleadge that the body of Iesus Christ is now glorified. The aunswere is peremptory, that when the Lorde instituted this sacrament, his body was not as then glorified. And neuertheless his wordes were then as true and veritable, as they be now at this day. Wherefore their saying is to no purpose, for ỹ glorification maketh but one bodye, to become one infinite thing, for it appertaineth but to one God to be infinite. Actes. 1. & 5

The ordinaunce of God ought to be plainly declared, and expounded in the ministration of the Sacramentes accor-



according to his worde, otherwise no faith can be there. But these haue wrapped the ordinaunce and word of the supper, among a number of things, vtterly contrary to it, for to tourne away the people from that which they ought chiefly to consider. Also they say nothing, but in an vnknown language to the most part: & finally much lesse expoũd they any thing. But on ỹ contrary they enforce them selues to speake at that time basest & softest, so that then it seemeth they blowe rather than speake. And then they haue done their great consecration, by reason whereof they esteeme them selues more worthy than the virgin Mary, for (say they) the Virgin Marye did but beare Iesus Christ, but we make him.

The supper is the sacrament of the
2 1. Cor. 11 Communion of the faithfull, as well with Iesus Christ, as one with an other: but these against the expresse word of God, against the nature, and the end for which this sacrament was instituted, against all the custome of the auntient Church, haue chaunged it

into

into their base Masses, and particular masses, frō whence shortly after, were hatched and sprong vp this great and horrible multitude of massing priests.

We ought to come to the Supper, there to receiue in our owne persons by faith, the body and bloud of our onely Sauiour. But these giue in their masses neither bread nor wine, but eat vp all them selues for all the parrishe as they say. But put the case that their Sacrament were a true Sacrament, where finde they that the sacramentes do profite them which receiued them not, or whether one may receiue thē by a Proctor? But what say they to Calixte one of their Popes, which would that all they should be excommunicated, which be found at Masse, not communicating the Sacrament with the Priest.

a Cap. reiecta consecratione. dis. 2. d. consecrat in decret. Note this well.

Also we ought to come to the supper of the Lord, to the ende to receiue Iesus Christ to euerlasting life, by the vertue of the oblation, which he once made of him selfe. These on the contrary, what saye they that they doe at

their

their Masse: They offer Iesus Christ to God his father, for the quick and for the dead. Now if this be true, where is this onelye oblation of Iesus Christe: where is his preesthood, and by consequent, where is the onely hope of oure saluation: God hath instituted two sacramentes, that is to say, Breade and Wine. These of their owne authoritye (beside that in their hye and low masses there is no communion, no, when they keepe their Easter, as they call it) haue taken away the vsage of wine, frō all those which they cal lay people. And they cannot deny, but it is against ỹ expresse ordinance of God, & against the custome of all the auncient christian Churche. But what say they of theire Pope Gelasius, which excommunicateth expressely al those which be content to take the bread, and abstaine from taking the Sacrament of the bloud:

Note. De consecra. dist. 2. cap. comperimus.

The Sacrament of the bodye, and the Sacrament of the bloude, were ordayned seuerally, and namely the bread ought to be brokē, to be distributed. But

these

these in the Sacrifice of their Masse, (wheras I haue sayde before there is no communion, and consequentlye no sacrament of the Supper, but an horrible prophanation of the sacrament) make three morsels of that which they seeke no more in Heauen by fayth. But they say they holde in their hands, and so eate their soppes and Wine. What say you then to Julie one of their popes which did expressly forbid them to wet the bread in the wine?

Ce consecra. dist. 2. chap. crimen

The sacramente of the supper ought to serue vs as a ladder, for to ascend vp to heauen by faith, and ther to embrace him, which is represēted in the supper, by signes and visible ceremonies. By reason whereof they also sing Sursum corda, that is to say, not to staye themselues vpon visible signes on the earth, but to lift vp their hearts and mindes on hie, for to eschew all Idolatry. But these after they haue song it, doe prooue themselues liers, going cleane contrary, willing the people to stay and gase vpon that which they hold in their hands: and doe worship it as verye GOD.

Surely

surely a thing so deteſtable, that it is maruell that the earth doth not open and ſwallow them vp.

The ſacraments be ordayned, to be miniſtred and vſed as hath beene ſayd, according to the worde of God. And therefore without this vſe and adminiſtration, they be no ſacraments, as S. Auguſtine declareth playnly, ſpeaking of the bread of the ſupper, ſaying. Such thinges bee honourable, and religious things, but not maruellous, or myracu-
a The third booke of the trinitie. 10.c lous thinges, but theſe contrariwiſe, cloſe it in their boxes, worſhip it as very God, and yet the wormes will eate it: they make it reſt ſome certaine dayes of the yeare, and make him to walke ſome other dayes. Which was inſtituted by Pope Urbane the fourth, aboute the yeare, 1264. for the Chriſtian church did neuer know what that mēt which they cal in ſome places the feaſt of God, or Corpus Chriſti, but ſince 297. yeares, which declareth ſufficiently which forme and order of the church is now, eyther theirs, or this which we now holde. Certainely, it is maruell that

that they doe not reserue and cause to walke, or to leade about the Wine, as well as the bread, for the one is as pre-cious as the other. It were out of or-der to say, they feare the wine will ea-ger or ware palled. For they hold that it is no more wine, but the pure bloude of the Lord, the which being glorified, is no more subiect to corruption. But howe muche wanteth it after their do-ctrine, that Saint Hierome is not an heretique, the which spake honourably of Exuperius Bishop of Tholouse, for that he kept the bloud in a cup of glasse and the bodye in a basket of Dyers, without any pompe? What shall be-come of all the auncient Church, which gaue the bread, not into the mouth, but into the handes of the faythfull? What shall become of the time of Saint Cy-prian, where there were women which without reprehension, did keepe the residue in their coffers? Although ther were in it wee confesse Superstition, proceeding of ignorance: but yet this was farre from Idolatrie, the which we see at this day maintained, with all

S. Cyprian Sermon 5. de lapsis.

kinde of cruelty, as though we did not beleeue in God to say this (which is true) that we must seeke Iesus Christ in Heauen by fayth, and not with corporall eyes in this world.

The effect of the Sacrament, concerning the coniunction of the signe with the thing signified, dependeth vpon the only ordinance of God, lawfully obserued and ministred. And these contrariwise tie and binde their consecration, to the intention of him which doth consecrate, so that no man can be assured, whether he be an idolater, or no, in worshippinge of that which they would haue to be worshipped. For if the intent for to consecrate, be not in ỹ priest, they say them selues ther is but bread. Nowe to worship bread is very idolatry. But who can be assured of the intent of the Priest, considering that men know for the most part, what people they be?

The vertue and effect of the Sacrament, concerning the receiuing of the thing signified, that is to say, of the body and bloud of the Lorde, consisteth in the

the fayth of him which receiueth the sacrament, because it is ỹ only meanes to receiue Iesus Christ: but these contrariwise, will haue Iesus Christ to be alwaies receiued, aswell of the faithfull, as of the vnfaithfull, which is as much as to lodge God and the Diuell, life and death together.

Finally, howe agreeth the garments and the apparell of these game players, with the supper of the Lorde, which is so much more excellent and celestiall, as the signe is homely and simple? For we be no more commanded to worship God by figures and shadowes, but in spirite and verity: & if it were needefull as yet to haue such apparell or figures, can they finde any better, then those which God himselfe appointed to his people by Moses? But if God hath abolished those things, yea, namely forbidden them, as things shadowing and darkening the bright Sun, now that ỹ cleare day appeareth, what other spirit but ỹ spirit of ỹ prince of darknes, hath moued those which haue forged to vs, & doe daily inuent and forge, new figures

of their owne pleasure, and after their owne desire and appetite: As Aulters, Napkins, Idolls, Towells, Corporas, Chalices, & Couers, Crewets, Amises, Albes, Girdels, Cappes, stoles, Maniples, crosses, Missals, Tapers, Torches, Copes, Tunicles, Paxes, Sensors, Shippes, Banners, Apish-things on feete and handes, demaundes and aunswers, neither knowing what they demaund, nor what they answere. And in breefe, such a working and iugling, that thēselues be constrained to laugh at them, and turne to iesting and pastime, euen at their owne folly. Notwithstanding they say, wee bee Sacramentaries, which holde vs to the verye simple ordinaunces of Iesus Christ, in all feare and reuerence. And these here which mocke God and the World, which liue to diminishe and bring to nothing the Sacrifice of Iesus Christ, and which sell Iesus Christe dayly, as much as in them lyeth, for as much or more monye then Iudas didde: these I say bee the Prelates of christendome.

12 *In the Papistry there is no Ecclesiasticall gouernment.*

IT appeareth by this abouesayd, that there is neyther worde of God purely declared, nor prayers duely made, neyther sacramentes rightly administred in the papistry. But all is notoriously reuersed and chaunged, which be neuertheless the very substanciall and true markes of the christian church, as hath bin said. It followeth that the papists, or otherwise the Romish Church, be in no wise ỹ holy catholike church, that is to saye vniuersall: the which wee doe beleeue: for as muche as God hath euer preserued & kept his church, as was aunswered to Elias, in the time of the reuolting of the ten tribes of Israell,

But because they alleadge to vs the succession of the Apostles, as if that were a sure argument, it must be seene of what force this reason is, at the least in the gouernmente which they call the ecclesiasticall Hierarchy. Firste I say, they presuppose a foundation vt-

erly false, that is to wit, the church to bee ioyned or tied to a certaine nation, sea, or place, considering that all the Scripture, and the experience of that we see with our eies, be altogether contrary.

Secondlye, these which enter not by the doore of the house, be not called pastours, neither successours of the true pastors, although they occupy the same places, but rather robbers & theeues: And it is not ordained that false pastors or prophets should be obaied as successors of Prophetes. But we must take heede, and separate oure selues from euery one, that teacheth any other doctrine than this of God. Also S. Paul sayd, that he is accursed, & to be cut off from the Church, which shoulde bring any other gospell (that is to say, any other doctrine of saluation) than his. He excepteth not the angels: but he passeth further, & prophesieth that those which should do thus, shoulde sit in the Temple of God, that is to say, shold hold the place of Pastors and elders. And S. Iohn declareth sufficiently in his Apocalips,

calips, that it should be namely within Rome, as the auncient writers haue vnderstood it.

And for to shewe in fewe wordes, there is not one among them for the greatest to the least, which after this reckoning is not a robber & a theef, if ẏ word of Iesus Christe may take place, I say not one excepted, as their prouisions, presentations, collations, Signatures, Bulles, Mandates, preuentions, Dates, Consentes, Permutations, concordates, Resignations, Pencions, Annates, Vacants, Proces, Fulmines, takinges of possessions, Dispensations, (which be the windows where thorow they enter in) bee directlye against nature, against all right & reason, against the holy scripture, against all the ancient counsels and decrees, against al the writings of the auncient Greekes and Latines: breefely, they be things of thẽselues most vile, infamous, and execrable in ẏ Church of God: ẏ neuer since the world was a worlde, was there any such abomination, nor so open marchandise, of that which of it selfe is more pre-

cious then Heauen and earth, that is to wit, the poore soules of the Christians bought with the precious bloud of Iesus Christ the sonne of God. And let all kinges and princes of Christendom vnderstande, that they shall render accounts to the greate king of Heauen and earth, for that they suffer theeuery and robberye to haue place in theire lands and Countries, which hath no title or colour of right, eyther deuine or humaine.

Thirdly, if they be the successours of the Apostles, then must the Apostles be their predecessors. But that case is cleane contrary, for in their ecclesiastical regiment, there be two sortes of estates, of the which one of them was vtterly vnknown, not onely to the Apostles, but also to all ỹ Christian church, the which may not, neyther ought to be mayntained or supported in any case. The other, concerning their names bee not nowe in the Churche, but notwithstanding, they bee so disguised in effect, as the light is no more contrary to darknesse, then these be contrarye to

those

those, whose names they beare. Then I conclude, that there is naught in all their case, but an horrible confusion, declaring sufficiently of what father they be children.

In the first place, I will speake of the Pope, for as much as hee calleth himselfe head of the Church, with the Cardinals, the Suffraganes, Officials, proctors, vicars, Chaplaines, Prouostes, Priors, with all their sequels.

I put in the second place the Archbishops, Bishops, Curates, Canons, Priests, Deacons, subdeacons, clearks and such other officers.

As concerning the order of S. Peter and S. Paule, S. Hierome witnesseth sufficiently (as appeareth also by their Epistles). For in the beginning there was no difference between Priest and Bishop. But if they will regarde that which hath hapned since, the Bishop of Rome hath he not his limites & bonds assigned as the other Metrapolitanes had in the first councel of Nicene, confirmed by the subsequence? When S. Irene and S. Cyprian wrote to the Bishop

S. Hierome vpon the Epistle of S. Paule to Titus.

bishop of Rome, yea in reproouing him sharply, did they call him by any other name, then brother and fellow: Gregory the first, did he not detest the name and office of head bishop, or Patriarke, declaring in more then twelue sundry textes, that it is the verye title of Antichrist: Who hath conuocated the antient vniuersall synodes? Who hath assigned the place and the time: Who hath enioyed, namely the Bishops of Rome as well as all other to be there, but the Emperor.

If they beleeue not vs, nor the actes of the counselles, let them beleeue the requestes, intercessions, and excuses contayned in the Epistles of Leo the first, a man among the rest full of ambition, which neuertheles did not once thinke of that which his Successours haue vsurped. Gregorie the first, which they holde as a Saint, did he call the Emperor anye otherwise then his soueraigne Lorde? (a) Namely, did not he witnesse that it is by the commandement of the Emperour, that he was Bishoppe? Much lesse then did the then

a Epistle 5. of the fiste booke.

Pope make the Emperors. (a) In the time of Constantine, in the cause of a Bishop of Carthage named Cecilian, was not the Bishop of Rome with other Bishops Delegates, as Iudges appointed by the Emperour? And afterward, because there was an appeale from his iudgement, the Byshop of Arle, was he not sent as Delegate by the Emperour, for to know the cause of the appeale? When (b) Leo the first would extoll his preeminence, by his Embassadours in the counsell of Calcedon, although that which he pretended was a final thing, in respect of that which is done since: was it not put backe and denied quickly by the counsell? Was it not expresly forbidden in the counsell Mileuitane (where as Saint Augustine was) that frõ Affrica (c) they shoulde not appeale ouer the Sea? And when three Popes one after another, to wit, Zozinius, Boniface, and Celestine, alleadged in the first counsell of Carthage, a false canon of the coũsel of Nicene, for to vsurpe iurisdiction ouer Affrica (d), this

a Augustine expoundeth at large against the Donatistes.

b Looke the lesson of the counsell of Calcedon.

c Canon 22 of the counsell Mileuitane, more there 1100.

d The epistle is in the ende of the counsell of Affrica.

this falsehood was it not discouered and condemned by expresse letters: In the which it is also declared to Celestine, that he hath not to doe to send, neither Legates, nor other of his part into Affrica, for as much as it was not so ordayned in the Church, nor in no wise to be receiued. Now these testimonies being most true and certaine, by what title doth he call him selfe, successor of S. Peter, and head of the Church, vnder the shadow of ordinances, which they alleadged notoriously false, and attributed vniustly to those whom they list, as hath heretofore bin sayde, and partly also made by them selues, after their owne appetite, against God and all the auntient decrees, of whom they would seeme to be the defenders: Or shal it be for that about the yeare 607. Boniface the fourth, did buy first of this horrible monster Phocas, (murdered of Maurice the emperor his maister) the title of vniuersal head or bishop, which Gregory his predecessour so earnestly did refuse, saying, that it was the very manifest

nifest title of Antichrist: Or shall it be because that Zacharie and Steuen the second (for the rewarde of their cruelties, and infamous treasons) receiued the seignioric of Italy, which they afterward did call the Patrimony of S. Peter: This shal suffice them for this time, for if it be needfull to enter into further matter, there is well wherewith to banquet them of an other sort. This was done about the yeare. 752.

Concerning Cardinals, it were needfull that they should first of all declare from whence they be come, the which were very hard for them. Certainly (if we will beleeue the goodly iugling of that Synode, which they haue attributed to Siluester Pope) their natiuitie did begin at Constantine. But there is yet worse, then in so long a time, and in so many counsels, and so many Bookes of the auntient Doctors, there is made no more mencion of my Lorde Cardinals title, then if they had neuer beene hatched. Wherfore if there were anye then, it muste appeare that theire office and charge was very small. And in deed it is euidently

dently seene by that which they allege of Sylvester, that they were none other but Deacons, that is to say, distributers of the goodes of the poore, euery one in his quarter of the Towne of Rome, at that time beeing deuided in seuen quarters which they called Cardines. It is then no maruaile though they be not named by such thinges, as concerne the affayres of the true doctrine, or the gouernment therof, wherin they are not seene, neither doe they vnderstand what it meaneth. But afterward when their Bishop was exalted, the Priests of Rome would also be aleft: and by this meanes the name of Cardinall was giuen to them, and their authority encreases and grew vp: for it was more then reason, but that they should haue part of the booty. And for to hide or dissemble their originall, they haue agreed to be called Cardinals, as if they were those vpon whome the Catholique church were staied, as a gate hangeth vpon his post. For Cardo signifieth a gate or doore post.

Seuen quartersof Rome called Cardines.

But

But they are not determined to leaue their title, so long as they adde to them, as Saint Crosse, Saint Sabine, and other. The which declare yet plaine their originall and first office. Yet that notwithstanding, by a long space, it was thought a strange thing, that a Cardinall of Rome should hold a Bishoppricke, for he coulde not haue it at Rome, where he must do his office of Elder, or of Deacon, and so feed his flocke. And for to be a Bishoppe, and not to preach, was a thing no lesse straunge, then to see a sheepheard dwel in a Citie, and be called sheepeheard, and to receiue the wages, without keeping or feeding any sheepe.

Farre was it from their custome, to be absent from their charge and office, or to haue a Vicar vnder them: and yet lesse to keep them in the courts of kinges and Princes, and to be charged with Abbeyes and bishoppricks. But after the horrible confusion was come, thē their charges & offices were conuerted into dignities, and my Lord the Pope desired no better, then by

these

these traffikes and meanes to entertain himselfe with Kings and Princes, euen by the meanes of his cardinalles, who of good right hee calleth his creatures. And neuertheless, of such greate force is the truethe, that in the yeare 1538. the principall among them, yea, namely the same which at this time, or of late was Pope, and called Paul the fourth, declareth freely to Pope Paul the third, that to be a Byshop and Cardinall, were thinges vtterly not to bee suffered. The book is imprinted and openly to be seen. What lacketh it then, that they be not iudged by their owne mouthes? I leaue out to speake of their Buggeries, Auarices, Symmonies, Treasons, poysonings, and other cardinall uertues, vsed of many among them which all the world stinketh with the sight and knowledge thereof. To speak of their estate (although they were the moste honest men in the worlde) yet I say, they haue no approbation nor iuste title, neither in the scripture, or in coũsell, neither Decree, or auncient doctor: although they set them selues aboue

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the Metropolitanes and Bishops.

But truely I agree with them in one thing, that is to saye, that their vniuersall head (which S. Gregory calleth Antichrist) cannot better be chosen, then of such an honest company. But of one thing I much maruaile, that so many great men of so noble and auntient houses, yea euen princes, haue thorow this cursed son of perdition, been so bewitched, deceiued and poysoned, to make them Ministers of his cruelties, that they haue no more regarde to the dignitie of their auncestours, nor the building & restoring of the poore Christian church, and the authority of kinges ruinated and ouerthrown, by the false perswasions of this wicked beast. But to be so contaminated with such filthynesse, to maintaine that which they see and know in their own consciences how euill it is.

Behold here how the pope and his Cardinals bee the successors of the Apostles, & Disciples of Iesus Christ. Concerning their Suffragans, Officials, Proctors in the courtes of the Church, Notaries Apostolicall, Promoters, Auditors, Bullistes, Copistes, Curriars, Vicars, Chaplaines, Prouostes, and other such innumerable

vermine, what can I saye otherwise? For one shall as soone find the Deuill among the angels, as one worde or mention of thē in the holy Scripture, or in the auntient Counsels, Decrees, Doctors, Greekes, or Latines for to approoue them. I say more, that it is as possible to accord these estates with the true forme of the christian church, as to accord light and darkenes, truth and lyes.

I come now to the other, which haue more apparance, for as much as they haue their foundation in the scripture: yet notwithstanding, because they be called, to what purpose doth these names serue which they beare, but the more to condēn them of falshood and deceit?

We haue here before declared and shewed, that there is in al, two degrees of ecclesiasticall offices, as well for the ministration of the word of God, as of publike prayers and sacraments: to wit, the office of Pastors and Doctors. such was the maner and the custome in all the Primitiue church. And for as much as the Pastours are deuided into manye degrees, to wit, Archbishops, or Metropolitanes, Bishops or Curates, this was not onely in respect

to the office of the word, but in consideration of the ordering of the assayres, which concerneth the Ecclesiasticall iurisdiction, of the which we shall speake in his place.

Wherefore, there is in consideration of the office to minister the doctrine of the Gospell, no difference before GOD betweene the Archbishop, the Bishop, and the Curate, so that each of them be Pastour of their owne flockes. And for this cause be they all named with the common name of Bishops. So hath Iesus Christe and his Apostles both exercised and spoken, and all their true Successours (a). As if they consider all the auntient counselles and decrees, concerning the election and the life as wel domestical as publique, of those whom we speake of, they shal find there and perceiue thinges yet more straight. How then is it possible, that the stubborne impudencie of these horned Beastes shoulde come so farre, to be called Successours of the Apostles, and vaunt themselues of names which appertaine least to them of anye men vnder heauen? For who set them in this estate? By what doore be they entered in?

a Mark. 18 Iohn. 15. Actes. 28.

Where is the election & examination of all their life, according to all right orders both diuine and humaine? Is there one among a hundred of them, that is meete or disposed to thinke only of his charge or office, or knoweth certainly what office and charge he hath, or which onely enquireth after his flock? And if there found one among a hundred, how doth he occupy himselfe, but rather to do any other thing, then that which pertaineth to his office? And if of a thousand bishops or Curats in the papistry, there be founde one which teacheth his people, what doctrine is it but such as is directlye againste the truth, as we haue declared? and what sacraments can he minister, what orders may he keepe? where there is nought but all pollution and falsifying of the true sacraments, and al abhominable confusion, as here before hath bin declared? The prouincial counsels, how be they kept? How many Archbishoppes be there? How many Bishops be there, meet to discerne and giue counsel? Concerning Synodes of euery Diocesse, how be they practised? Wherefore be the Curates called, but to pay their tribute and procurations? What assembly, what doctrine, or what

what order is there?

But I wil demaund of them, according to their owne ordinaunces, whether one that is excommunicated, ought not to be reiected, and not to be taken as a member of the church? How much lesse then ought he to be a Pastour? Secondly: I demaund of them, if he be not sufficientlye excommunicated, which is notoriosly such a one, as are those which Iesus Christe and his Apostles commaunded to eschew, as one infected, or full of pestilence, and which be expressly entered and mainetayned in the church, against all the constitutions and ordinaunces of counsels, Decrees, and antient Doctours, conformable to the scriptures? Now for to know if they be such, I send them, beside the scriptures, which we haue already often times alleadged(a) to the Epistles 3. and 4. and fourth booke of Saint Cyprian, and to the third Treatise of the same entituled, *The simplicity of Prelates*. Item, to the Epistle 85. of Leo the first. Item, to the Canon 4. and 6. of the counsell of Nicene. Item, to the Canon 23. and 25. of the counsell of Antioch. Item to the Canon 14. and 15. of the counsell of Sardicque. Item dist. 23. ca.

(a) 1. Cor. 9. 1. Tim. 6.

Clerici plebisque, and 8.q.1.c. Sicut vir. Paragr, Episcopum vere, and 9.q.3.c. Archiepiscopus nihil. There and other where in an infinite number of texts they shall find, by what title they be called archbishops, Bishops, and Curates, how auailable the title of their Hierarchie is.

13. *The abuse which is committed in the second part of ecclesiasticall offices, which be Deacons.*

COncerning those which ought to wait and watch vppon the doctrine and prayers, let vs come first to the dispensation of the goodes of the poore, for the which it was declared, that the Deacons were principally established. Also in the Papistrie, what examination, what election, or what order is there in the making of Deacons, and subdeacons, what charge also is giuen them? Forsooth to be able to iuggell in their mommerie, to be assistant at the renouncing of the sacrifice and intercession of Iesus Christ, as hath beene declared before in the thirde and fourth Article: to sing a gobbet of the History of

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the Gospell, or of an Epistle in an vnknown language, and without exposition, to handle the challice, to hold the crewets, to receiue the offering, whereof the poore shall haue nothing, to giue the Pax, to say Ita missa est in a hye Masse. But in what Church? Forsooth where they may. And for how long? Vntill they themselues may be Priestes euen the first day. And because that long time before he bee a Priest, that is to wit, before he haue the office of doctrine, or of Ecclesiastieall iurisdiction, according to the old Canons, he must be for a time exercised and prooued in these base offices. Therefore it was needefull for these maister Apes, to worke some inuention for to saye they keepe the auntient decrees. Now I praye you these thinges considered, by what title dare these wicked wretches bee called Deacons, againste the testimonye of the scripture, against all the auntient decrees and Doctours? For that which they speak of the office of the Deacons, in the ministration of the Sacrament of the Supper, how can it agree with that which is directly against it? And especially of Archdeacons, by what title are they called by

that name, considering they haue not followed one iot of their office? And for the administration of the goods of the church, where is the distribution of fowre partes, ordained by the auncient councelles, as it hath beene amply declared, in the thirtye article of the fift point?

From whence commeth, that euery benefice as they cal it, hath his reuenue a part? But that the Lords coat which the souldiers would not teare, is by them parted into infinite peeces? Where is the fourth part committed to the bishop, & how is it distributed? I repoꝛt me to their whoꝛes, to bawds, to dogs, to hawkes, Popingaies & byꝛds, to horses and cookes. Where be ỹ clergy that ought to be noꝛished with this fowꝛth poꝛtiõ? But rather in what church haue they any learned clerks oꝛ schollers? I repoꝛt me to the cathedꝛall churches & collegialles, as they do call them, where ỹ booty & spoil is parted. Where is ỹ fourth part of ỹ poꝛe? I repoꝛt me to those, which keepe the accounts of hospitals, how much they be holpen by the part of those which haue the goods of the churches? Where is the fourth part foꝛ the reparation, not of their superfluous pal[illegible]es, vnmeet foꝛ chꝛi-

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stian men, & yet lesse for the entertainmēt of such horrible idolatries: But to maintaine the buildinges necessary for the congregations, I repoꝛt me to those that see it. Behold in summe ỳ godly oꝛder of this Ecclesiasticall Hierachy in these pointes.

## 14 *Of the abuse which is committed in the order of Priesthoode, and in the gouernment of their spirituall iurisdiction.*

IF it be needefull to speake of the abuse. which is committed in the third part of ecclesiasticall offices, of the which hath bene spoken in ỳ fift point, in the articles. 32.33.34. and other following, by what end may we begin to enter into so great a confusion?

First, by what authoꝛitye haue they changed (foꝛ the most part) the nature of ỳ spiritual iurisdiction of the church into a meere tempoꝛality, appertaining onely to ỳ ciuil magistrate, by al right both diuine and humayne?

Secondly, although the pꝛiests oꝛ elders be especially oꝛdained to do their office by Gods woꝛd, from whence commeth it, that it is so out of vse in all the papacy? Foꝛ I doubt

doubt not of that I speake, & also it is manifest throughout the scripture, and by all the auncient counsels and Doctors, that those which be called Priests at this day, be no more like that they beare the name of, then black is like white. For after their manner, what is it to be a Priest? It is to haue authority to sacrifice and to offer vp Iesus Christe for the quicke and for the dead: that is to say, in one word, to turne ỹ rootes vpwarde, as much as in them is, of al the ground of our saluation, as in other places hath bene sayd. And from thence is it sprung, that of gouernours, they haue made hirelong sacrificers for wages. And so there is become two sortes of priestes, that is to wit the beneficed, and the poore hirelings, which liue vnder the other, and be more busied in offerings, aswel in their dayly butchery for mony, as Iudas was, as also affirming their office to saue and damne for mony, yea, of those which be so occupied to damne themselues, that they are forced to haue Vicars vnder them to damne others. And to aduance this occupation, they muste yet haue goodly bulles & dispensations, to distribute to al ỹ come paying honestly for it: to the ende ỹ those which liue to eate vp, deuour, & damne all

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the worlde, as much as in them lieth, alle may deuour and damn one another by priuiledge. For truly it is easy to see in this confusiõ, which is apparant to al ỹ world, and to those which bee of the best of them, if their bellye doe not ouercome their consciences, that the Diuell findeth himselfe as it were combered & ouerladē to receiue so many at once, and would inuente some manner of way, that each may come in his ranck and order, drawing and tolling after him his company: a thing certainly most miserable & pitifull amongest the Christian people.

Notwithstanding, who hath this iurisdiction which deuoureth the quicke and the dead, vnder the name of the church? I will not enter heere into the great bottomlesse court of Rome, but I leaue it to be scanned to Saint Barnard in his bookes De consideratione, to pope Eugene: although that which they then did, was nothing, in respect of this which is nowe. But I will speake of the ordinary.

First, my Lorde bishop, maister officiall, maister vicar, their promoters, procurers, and such like, haue taken the places of my maisters the sacrificers. On the other side, the Canons as well in their chapter,

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as in their dignities capitularies, likewise haue taken their part. Nowe for the firſt, that is, the officials and their ſequell, who hath ſet them in this degree? Truely, the ſame ſpirite that doth conduct them, as the experience declareth. For as I haue ſayde in other places, it was not poſſible to haue brought them into the Church of God, vntill they had driuen him oute, which is the only maſter, euen our Chriſt. And there is neither holy Scripture, neyther counſell, nor Decree, nor any auncient Doctour, which euer did know ſuch monſters.

Concerning Chapiters, there is ſome more apparance: for the name onely of Canons and prebends declare, that they haue ſucceeded in the clergy, of thoſe that were nouriſhed of the fourth part of the goods of the churche, among whome were choſen willinglye, thoſe which were imploied to charge an office, and to thoſe which had with the biſhop the ſpirituall gouernmēt, whereof hath bene ſpoken in the 32. article of the fit point. But notwithſtanding what is the office of Canons? truelye, nothing leſſe then to gouerne a church? For namely, the biſhops wold neuer ſuffer thē,

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and in deede they coulde not. And if wee shall come to speake of the liues of those Gentlemen, I would know if there be any man that hath his naturall wit, ỳ can tell what difference there is between the most part of Canons and the Hoggs. This question auoyded, they shall haue a respect, what order they keep in their Hierarchy.

It hath bin spoken of the person of those Lords the gouernours of the Church, who hauing so good a foundation, it is easye to perceiue what may be their gouernment.

First if they woulde, or did vnderstande how to doe it, were it lawfull for them, or eyther Archbishop or Byshop to reforme the doctrine? No, for that appertaineth to the Theologians and diuines. And as for them I confesse they be no such. And certainely there maye bee perceiued in the same, onely the iust iudgement of God, against those which haue contemned so excellent an office, as to declare the secretes of God to men. Yet the Archbyshops and Byshoppes, which onely will haue theire voyce deliberatiue in the counselles, notwithstanding must come behinde both in sight and knowledge, of those which haue not remooued out of the puddle of one po-

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pish schoole, and ought of right themselues to be ordered by the byshops, according to all good order. For wher was it euer seen that the doctor (put the case that such were doctors, which neither haue doctrine, neyther flock to teach) should go before the pastor? And yet notwithstanding, some of these Gentlemen, take no lesse vppon them ouer their native kingdomes. Yea, the Pope himself, attributing to them the knowledge of doctrin in such wise, that it is not lawfull for to gainsay them, vnder paine to be iudged & punished for an heritique.

To the Sorbonists, doctors of Paris, and Inquisitors of Spaine.

Concerning manners, who is he that will meddle with it among them? For there is nothing in the worlde that they feare more, and principally in that which concerneth the seruice of God. For they can do no otherwise without periury, then to maintaine and augment all the tyranny of the Romish court.

Concerning elections, how is it among them vtterly abolished, and chaunged into this horrible and abhominable marchandise of symmony, whereof hath beene bin spoken here before, & especially, in the elections of Canons & Monks, as they bee ac-

accustomed to elect? Who shall call this a lawfull election, where as is not but an open most execrable polluting of that which is required in the true elections, according to ỹ word of God, & al the ancient decrees?

Concerning confirmations of Officers elected, what other thing is it then a very apish play, from the hiest degree which is the metropolitane, vnto the last which is to be receiued into the clergy?

As for ecclesiasticall causes, and namely in corrections, where is the Ecclesiastical senate? Where is the lawfull iudgement to teach the ignorant, to call sinners with meekenesse lowly to repentance? Where is the word of God? Where is the auncient counsels and Canons, for to vanquishe and conuince Heritiques? Which bee those that haue the charge and office to excommunicate?

Where be the persons excõmunicated? what be the causes of excommunication? How be they ordered? What absolutions haue they? what satisfactions to ỹ church? Hereby ye may plainly see what their succession & hierarchy is, of which they boast so much, and consequently what is the whole gouernment of the church.

Of

## Of Monkes.

IF the name of Monkes (that is to say solitarie) be not sufficiēt to declare that those which at this day be named monks, be nothing lesse then that which they bee called, there be other reasons sufficient for to conuince them. For auntient Monasteries were as Colledges, into the which men resorted for two causes. First, the better to be at quiet to studye the Scriptures. The second, to exercise patience, and austerity of life. Notwithstanding, it was not to be strayned and bound to one place during life without exception. But contrarywise to be the more meet to serue the churches, when they should be called and elected therto, as it appeareth by Gregory Nazianzene, Basile and Chrisostom, and namely in S. Augustine (*a*). *To be idle or not to worke with the handes was intollerable: for on the contrary they liued only by the labour of their owne handes, yea and they did giue the rest of their labour to the poore.* So that a Monke not trauailing for his liuing, was esteemed as a theife (*b*), according to the rule of S. Paule (*c*). And to put saluation partly or altogether in their absti-

a Ephes. 76 & 82.
b Histori. tripertit. 1. booke.
c 1. Thes. 3. August. de moribus eccle. catho. Cap. 3. & de opera monacorum.

abstinences, howe extreame or harde so euer they were, they neuer thought it. For they knew very well it was that S. Paul had written of that point (*a*), Moreouer Saint Augustine testifieth (*b*) and sayth. *Let none be oppressed aboue his power, leaste there bee superstition in the abstinence of meate: for the weake refusing foolishlye the vse of Wine, were admonished brotherly, that by their superstition they brought them selues rather more weake, then holy.*

a 1. Tim. 4.
b Augu de moribus eccle. cath. capi. 33.

It appeareth moreouer by that which S. Cyprian (*c*) sayde: *that if it were better for the Virgins which were dedicated by promise to God* (that is to wit, to the seruice of the poore:) *not to be idle in Couentes: if they woulde not, or coulde not continue, that they shoulde marry, rather then fall into the fire and burne by their delightes*, As also Saint Paule hath ordained (*d*) If this be herisy, Saint Cyprian must bee an heritique. Neuertheless, yee may see the manner of the ancient monasteries, whereunto what shall wee finde like or agreeing in these stincking corners, or dennes full of all superstition, apishnesse, blasphemies, enuies, treasons, dronkennesse, Ambitions, Sodomies, poysoninges, and all other stincking

c First book 11. Epist.
d Tim. 5.

filthines, so stincking, ỳ they themselues cānot endure it, which appeared long since & sprong vp by litle & litle. For S. Christ. had no greter enimes, thē such fall monks & friars, running by the streets frō towne to town, & namely of those which be called *Mendicants*. Is it not maruel ỳ the Cardinals, & namely among others, he that was pope of late, named Paule the 4. is not set aside, and all their tail is not sent again to the diuell, from whēce they came? For behold their own proper words, in the booke which they did offer to pope Paul the 3. in the year. 1538. Intituled, Concilium delectorum cardinalium mēdicantium, ordines tollendos censemus omnes, ỳ is to say: we are of that opinion, ỳ all the orders of *Mendicants*, or begging Friars ought to be abolished. Although a certain friar of late daies hath imprinted a book of the Counsels, and hath put in Conuentuales ordines, that is to say, the orders couentuels. It may be thought he did it to saue his own order. But what neede is it to enter into these puddles: Truely they must needes be vtterly blind, which seeke not only Christianity, but also the perfection of Christianity in such an hell.

But

But for this time, to the end we may declare what title they haue to meddle with preaching, or with any manner of ecclesiasticall charge or office, I wil desire them of fowre things.

The first is, if euer they haue bene counted, but among those which they call the layty euer since the church was reformed, let them declare.

The second, let them deny and they can during the time, namelye of Gregory the first, that to be of the cleargy and a monk, were things intollerable (a) except he renounced the monkery. But during such time, all ecclesiasticall affayres of theirs were interdited.

a Gregor. 3 booke. 11. epist.

The third, they deny that they bee subiects to the bishop within their Diocesse, by ỹ generall counsel of Chalcedon, one of the which they themselues compare to the fowre Euangelistes. And if they alleadge their Priueledge of exemption, let them shew ỹ the holy ghost doth euer deny and gainsay himselfe, or ỹ the pope can abolish the decrees of a generall counsel, ratified & approued so many times, & so autentike.

Canon. 4. of the 15. lesson of the vniuersall counsell of Chalcedon.

The fourth, let them declare if ther be any idle monk, ỹ is to say, which doth not his

good will to get his liuing, which is not an Apostata and periured, by the contents and rules of his owne order.

These pointes answered it, will be time to consider what order they ought to keep in their goodly Hierarchy.

15 *The Papists be manifestly culpable of rebellion against the magistrate.*

THe impudencye of those which burden vs to be rebelles against Kings, Princes, or other magistrates, is too much, and too extream. For concerning our doctrine, it is cleane contrary, as we haue declared in the sixt point. And for experience, we make Iudges (with our princes & Lords) all the whole worlde, yea, euen our cruell persecutors. But if there be Anabaptistes and libertines, which doe sowe abroade the contrary to defame the veritye of the gospell, be we in the fault? It is we onely that at this day doe striue and inueigh against them, more firmely and liuely then all the rest of the worlde. But what neede is it in this case to attribute it to the Annabaptistes? For there be no people in all the world lesse subiects to kings & princes then those which burdē vs falsely & against the

the truth. For who is he that abaſeth and bringeth down kings and Emperors vnder his feete? And namely, is there euer ſo vilanous a monke, or ſo wicked a Prieſte in the world ỹ is not exempt from the iuriſdictiõ of the ſecular magiſtrate, as they cal him? let thoſe here anſwere vs in ſteed to accuſe vs: For conſider what wee ſay & maintain, foraſmuch as Ieſus Chriſt himſelf hath practiſed (although hee were exempt being the ſonne of God) (a) and the apoſtle expreſly commandeth that (b) euery perſon ſhall be ſubiect to the ſuperiour powers, with a threat, that he which reſiſteth them, reſiſteth God. Alſo S. Peter (c) hath ordained and declared largely, as foreſeeing that which thoſe ſhould doe, which falſely would be called his ſucceſſors. From whence thinke yee doth come their exemptions which they call eccleſiaſtical, & theſe their temporal iuriſdictions which haue deſtroied the Churche? Thoſe which now a days maintain & thinke, ỹ in ſuch things conſiſteth the prehemincce of the church, be they not ỹ ſame of whõ S. Iude (d) hath ſpoken, which follow ỹ fleſh, walking after their old filthy luſts, contẽning powers & ſeigniory? which allo be audatious

a Math. 17
b Rom. 13
c 1. Peter. 2.
d Iude. 8

dations & pleasers of thẽselues, not hauing any fear or shame to contemn & despise rulers & powers. If they wil nót beleeue vs, nor experience, at the least let them heare what is writtẽ. S. Chri. expounding these words of S. Paul. Let (a) euery person be subiect to the higher powers. *This* (saith he) *is ordained to the ecclesiastical & cleargy, & to monks, & not only to the seculars or laity although thou were apostle, euangelist, or prophet, or any what soeuer it be. For thy obediẽce & subiection doth not alter thy seruice toward God.* Behold also what S. Ber. (b) hath written: *by what title saith he is it,* (speaking of ỹ temporall swoorde) *that the pope selleth these things? Is it not, according to the right vse apostolicall. For S. Peter cold not giue that which he himself had not, but he hath left to his successors that which he had, to wit, the care of the churches.* Itẽ saith he, *your powers are not ouer possessions, but ouer the sinns, forasmuch as ye haue receiued the keys of the kingdõ of heauen, not for to be great Lords, but to haue the correction of vices. Which dignity seemeth greatest to you? to forgiue sinns, or to distribute possessions? ther is no comparison. These earthly superiorities haue their iudges, which be kings of the earth: & wherefore vsurp you the office, digni-*

a Chrisost. on the beginning of the 13. chapter of the epistle of S. Paul to the Romans

b S. Bernard in the books De consideratione, written to pope Eugene.

*dignities & limits of other men? Learn* (saith he) *to haue a spade to delue, & dresse the vineyard of the Lord, & not to bear a scepter.* And yet more, *it is a clear thing, sayth he, that all lordships is forbidden to the Apostles. Go then thou which vsurpest the Title of an apostle in ruling lordlike. Go wher as the authority & power is set in the apostolike seat.* Behold ẏ proper words of S. Chrisost. & S. Bern. which heard not ẏ blasphemies of Boniface ẏ 8. & other such monsters. And if this sufficeth not, let thē add to it ẏ epistles of S. Greg. to the emperor Maurice, & the answere of Pellagius pope, to Childebert. 25. quest. 1 chap. Satagendum, & likewise ẏ answer of Leo ẏ fourth 2. q. 1. chap. nos si incompetenter. By this shal appear more clear thē ẏ day, frō whence their tiranny doth come, which at this day hath brought vnder thē, the kingdomes of the earth. It serueth them to no purpose to alleadge the donations & gifts of kings: besides that which they haue forged, & make mē beleeue what they list. It is certaine ẏ kings may not, nor ought not to chaunge the order, which is established of God, ẏ which hath deuided and seperated these two iurisdictions. And also they cannot alledge prescriptiō. For there is no prescription against God

Besides that in them there is nothing to be had, but most euill conscience and infidelitie,

*The conclusion of that which is afore sayde.*

THese things considered, I hope by the grace of God, that all men of a sounde iudgement, may easely know by the conference, as well of the doctrine, as of the exterior gouernment, on which side the verity of God doth stand, and what slaunders they bring vppon vs, against all reason. Wherefore we require in ỹ name of God, those which by ignorãce hitherto haue persecuted the innocẽts, to haue more regarde to them selues, & to the iudgement of God which is to come. If they be kinges, princes, or other noble and worshipfull men, that they will so much the more be diligent to heare the verity, which onely may make thẽ long time and happely to raign: and also take heed of those which vnder a false semblance of religion, doe abase and bring vnder the scepters and crownes of kinges, to their hoodes, hats, myters, and crosses: yea so farre as to make them serue to their insatiable couetousnesse and extreame cruelty. If they be Iudges and

Magi-

Magistrates, let them consider for the honor of God, that when they shall come to render account of their iudgementes, it shall be a poore defence or excuse for thē against the wrath of God, to alleage that they haue beene but the ministers of the lawes and statutes, which them selues did not make. This is the excuse of such as do set other a worke to shead innocent bloud. If they be priuate persons, let them vnderstande, that where there is no vnderstanding or godly knowledge, to render a reason of his fact, there can be no zeale of god, but a very wilful rigor, for the which they shall giue accounts. And at the least let them take the leasure to conferre the liues of those vpoon whom they haue been so cruell (without vnderstanding) & what was their case with those other, which haue prouoked them to be polluted with innocent bloud: and by that meanes they shall iudge the tree according to the fruit.

Concerning those which by a wilfull malice haue conspired against the trueth, and extend all their power to animate and stirre vp kinges and Princes against vs, it is the onelye Lorde that hath kept his Church against their rage and furye hitherto,

therto, and will do to the worldes ende.

Notwithstanding, let them enterprise and do all that they may, and doe the worst to vs they can, which is to cut vs off and destroy vs vtterly: for that is the best we hope to haue at their handes. But if it please the Lord, they shall winne no other thing, but in despite of them our poore paper in the end shall quench their fiers, our pennes shal breake their swoordes in their handes, our patience shall vanquishe their cruelty, and they shall see with their eyes, that truth shall haue the victory, and their wicked kingdome ouerthrowne. For it must needes be, will they, nill they, that this worde pronounced by the Sonne of God be fulfilled, Euery plant which my heauenly Father hath not planted, shall be plucked vp: Such is that faith for the which we suffer, in the which we now liue in, and hope to dye, to liue for euer.

FINIS.

An

# *An other briefe Confession of fayth, according to the same herebefore, and the same Authour.*

FOR as much as God is perfectlye right, wise and iuste, and all men wholly and altogeather sinners, then out of these two thinges muste needes be, that either God must renounce his righteousnesse and iustice, which can not be, or al men without exception be vtterly loste and condemned, except they satisfie fully and perfectly, the diuine iustice. 1

But he satisfieth perfectlye the diuine iustice, which payeth all that he oweth to God. Wherefore we must first seek what it is that man oweth to God, and then whether he be able to pay him: thirdly if we can not finde in our selues wherewith to pay him, we must see then where we may borrow to pay, that we perishe not by the iust iudgement of God. 2

Wherefore, to the ende we may know what it is that man oweth to God, we must consider the forme and maner of the obliga- 3

obligation wherein we be bounde in our creation, & what is written in the two tables of the law, and then we shall find, that we are boũd to loue God aboue al things and with all our heart, and our neighbour as our selues. So it is apparant that we owe to be payed perfect loue to God, and to our neighbours.

4 But how can this be done, if first we be not naturally apt & enclined to do this: For experience teacheth, ỹ our nature is clean contrary to this. For al men of themselues or of their owne will, be enclined rather to hate God and their neighbour, contrary to loue. Now if our owne nature draweth vs to hate, how can we paye the loue which we doe owe.

5 Of this we may gather three conclusions, that is to saye, that all men of their owne nature be haters of God being corrupted. Then it followeth that they can not onely paye that they doe owe, but also they bind them selues dayly more & more, and indebt them selues by new sinnes to the iust iudgement of God, from whence it followeth necessarily, that either al men without exception must be condemned, or els find some one that wil pay their debts.

Now

Now where ſhall we find ſuch a pledge or ſurety, that is meet and able to doe it. Certainly in no place among the thinges that be created. For if we ſearch among the Aungelles, the aunſwere is ready, the Aungels be not bound for the ſin of man. For the righteouſnes of God can not demaund of the Aungelles, that which man oweth. And alſo there is ſtirred vp the wrath of God which muſt be borne: and it is certaine that the Aungels them ſelues be not able to beare ſo great a burthen. 6

But if Angels be inſufficient & vnable to beare ſo great a burthen, what creature can be found that is able to doe it? Wherfore we muſt neceſſarilye haue refuge to ſome one that is more mightye then all creatures, and alſo that muſt be very man. For if he be not more mightyer then anye creature, that is to ſaye, very God, he can not beare the burthen of the wrath and yre of God, but ſhoulde him ſelfe be ouerwhelmed vnder it, then much leſſe coulde he ſatiſfie for others. And if he be not a man, how ſhould he deliuer man by his ſatiſfaction? It is neceſſary then that a mediatour be found which is God and man, and ſuch one is Jeſus Chriſt, as the chriſtian 7

stian religion teacheth vs.

8 Now let vs see whether Iesus Christe be such one, that we maye finde in him all that is requisite to our saluation. First, Iesus Christ is very God, from whence it followeth that he can be a sauiour.

9 And also he is very man, from whence it followeth that he is of nature meet to suffer that, which the iustice of God requireth to be reuenged for the sinne of man. For if he onely were God he coulde suffer nothing, and if he were onely man, he should sincke vnder the burthen of Gods wrath. Because he is God and man, therefore he was able to dye, and vanquishe death in dying.

10 Moreouer, for as much as hee is man most pure and most holy conceiued by the holy Ghost, this purity being perfect, pleaseth God. Wherefore we haue in Iesus Christ, a man agreeable and pleasing vnto God. Now out out of this puritie springeth two riuers, as out of the fountaine or spring, that is to saye, a perfect righteousnesse, and a whole and perfect abstayning from sinne. For Iesus Christ verye man hath fulfilled all the will of God, for as much as he neuer sinned in anye manner wise.

wiſe. Therfoꝛe he is moſt iuſt and righte-
ous beſoꝛe God, as wel becauſe of this na-
turall purity, as of the fruites ſpꝛinging
out of the ſame purity and cleannes.

Wherfoꝛe we may with good right con- 11
clude, that we doe finde onelye in Jeſus
Chꝛiſt, perfect remedies againſt all the e-
uils that doth oꝛ might feare our conſci-
ence, oꝛ let vs from comming to the gloꝛy
of God, oꝛ might cauſe vs iuſtly to be con-
demned to eternall death.

But yet neuertheleſſe we muſt ioyne a 12
condition to this, that is to ſaye, if we doe
take oꝛ ioyne to vs theſe remedies in Je-
ſus Chꝛiſt. Foꝛ as it pꝛofiteth not a ſicke
perſon to haue a good medicine except he
vſe it, noꝛ a hungrye man to be at a tables
end garniſhed with plenty of good meats,
except he eat of them: likewiſe be the re-
medies of Jeſus Chꝛiſt againſt the wꝛath
of God and eternall death ſet beſoꝛe vs in
vaine, except we vſe thē. Now we can not
vſe thē, except firſt we know by what ma-
ner, & after what ſoꝛt it may be don. Wher
foꝛe firſt we muſt ſee how Jeſus chꝛiſt is,
& may be applied to our pꝛofit & aduātage.

Then to declare, how Jeſus Chꝛiſt may 13
bee applied to our ſaluation and eternall
life,

life, we will vse this preface. As it is not in our power to finde a medicine of saluation, so can we not find the maner howe to vse this medicine. For as when in the sicknes of the body, the sick person is past all hope of health and vtterlye dispaired, then it is needfull for the phisition not only to finde and prepare the medicine, but also to dispose the sick person so as he will and may vse this medicine, and that hee may vnderstād how to vse it: so the sicknes of the soule, which is most precious aboue all thinges, and in the which mankinde is not onely ignorant, but also enimies of their owne saluation, then we must vnderstand by the phisition of the soule what is the medicine, and then after what manner it must be vsed, yea, and in such wise that the same physition doe prepare and make vs apt and meete, that wee both will and can vse those remedies, which hee prepareth and appoynteth to vs.

13 God then is he, which in the beginning of the world spake by Angelles to the first man, that is to say, Adam and others vntill Moses, declaring vnto them the onely remedye of saluation, as before is declared, that is to wit Jesus Christ, in whom only

we

we find all that is needfull and requisite to saluation. And after the reiecting of all other Nations and people, made appointment with the posteritie of Abraham, and multiplied them exceedingly, and expounded to them his will most aboundantly, as it is compriſed in the 10. cõmandements of God, and also ioyned thereto certain sacrifices and ceremonies, the which did not onely deuide the people of God from al other nations, but also were certaine testimonies of Chriſtes comming, & of all the thinges that he should suffer, for to deliuer vs from the wrath of God: so that they might certainly truſt and beleeue in him which they hoped should come. Moreouer, because God knew that the diuell would moue and stirre vp false Prophets, which would spread foorth their lies as the true commaundements of God, he willed Moses and the Prophetes to write all that God reuealed to them, to the ende that the false Prophetes shoulde not so easely deceiue the people.

But in the end when the time was come which he had eternally appointed accoording to his eternall and infinite wisdome, he sent down and presented from Heauen 14

his promise, that is to say, his eternall son, the which took vpon him a very humaine bodye, by the vertue of the holy Ghost, of the substaunce of the Virgin Mary, of the seed of Abraham and of Dauid, with the which bodye God conioyned a most pure and most holy soule, created by the same force of the holy ghost. He was made the very mediatour as is sayd before, & hath truely fulfilled and accomplished all that was necessary to be fulfilled for to reconcile man vnto God.

15 But in the ende when all these thinges were fulfilled, Jesus Christ ascended vp into heauen, and willed his doctrine not only to be preached by ỹ mouth of the Apostles and euangelistes, but also ỹ their handes should write in such wise, as the church should haue to the end of the world one certaine doctrine, vpon the which she might stay & rest, and also by it might seperate most clearelye the lyes of the false Prophets & Antichristes from the onelye verity of God, which is cõprehended wholy and perfectly in the Bookes of the olde and newe Testamentes, so that it is not lawful to change any thing, either adde to it, or take from it.

More

Moreouer, this doctrine had been wrıt- 16
ten in vaine, if it were not preached and declared faithfully. And man can not endure nor ſuſtaine the face of God or of angels. And God hauing pitty of the ſeed of man, in this point hath ordayned and conſtituted Paſtors & teachers in his church, by whō he willed that this doctrine ſhold be faithfully declared and applyed, to the neceſſities of the church publikly and particularly, that man ſhould not alleadge any ignorance of the will of God.

Wherefore, to the ende I may compre- 17
hend all theſe thinges in few wordes, we learne by the mouth of the faythfull Miniſters of God, which declare his worde to the Church, al that we haue heretofore declared to be neceſſary to vnderſtand our miſerye and our ſaluation. And for as much as when the worde of God is preached vnto man, it is as if they ſpake vnto inſenſible ſtones, therfore we muſt know that as God worketh to the externall ſenſes by his word pronounced by his Miniſters, euen ſo he worketh inwardly by his infinite power, that is to ſaye, by his holye ſpirit, whoſe office conſiſteth in theſe effectes here following.

18 First, that as this part of Scripture (which is called the law) testifieth to our eares, that we be most miserable sinners, deseruing eternall death: euen so the holy Ghost teacheth the same, and fireth it in our consciences (which otherwise were dul and insensible) and maketh that we be touched with the true and perfect feeling of our sinnes, which is the first step or degree to saluation, as in the sicknes of the body, it is needfull aboue all thinges, for the recouering of health, to know that we be sicke, and how greeuous our sicknes is, and what maner of sicknes it is.

19 The second effect or worke of the holye Ghost, is vtterlye contrarye to this aforesayd. For it afflicteth vs, because it declareth to vs our damnation by the law, and how the hels be open to deuour vs. But this againe doth comfort vs, when the certaine and onely remedy of saluation is applied to our conscience, which is declared vnto vs by the other part of the scripture which is called the Gospel, that is to say, the happy and blessed message of saluation freely in Jesus Christ, as we haue declared here before in order at large.

20 Now this remedy is applyed by a duble

effect

effect and worʒking of the holy Ghoſt. Foʒ firſt the holy Ghoſt diſpoſeth our intelligence, to the vnderſtanding of the doctrin of the goſpell, which otherwiſe ſeemeth to the woʒld very fooliſhneſſe, and ſo incontinently after, it maketh our ſpirit beleeue, that this doctrine of ſaluation freelye in Jeſus Chriſt, is not onely true (foʒ the deuils know alſo that this doctrine is moſte true, and yet therefoʒe be not ſaued) but alſo that it appertaineth to vs: and this is it that is called faith, the which is ſo highly commended in the ſcripture, which is to be vnderſtood when anye man doth perſwade him ſelfe certainely, that ſaluation and eternall life doth pʒoperly and perticularly appertaine to him ſelfe, becauſe Jeſus Chriſt is declared to vs in his woʒd vnder this condition, that we doe taſte of him, and apply him to our ſelues by faith. Jt followeth then, that faith is the onelye inſtrument, by the which as by ones hand, ſaluation may be felt and taken in Jeſus Chriſt. And therefoʒe S. Paule ſayd, that we be iuſtified by fayth onely, and alſo doe liue by it only: not that faith is our righteouſnes and life, but becauſe that by only faith we embʒace Jeſus Chriſte, and be

certaine that he is our righteousnesse and life. For when any man belecueth that he is appointed and ordayned to saluation & eternall lyfe in Jesus Christ, incontinent he is made partaker of all the benefits of Jesus Christe to eternall life: for Jesus Christ is offred to vs vpon this condition.

21 The third effect and worke of the holye ghost is fixed and set on our hartes on this maner, that as he doth vnite and knit vs into Jesus Christ, as is sayd before, & that Jesus Christ can not be idle within vs, it is necessarye that the same holye Ghost which engendreth fayth in vs (as is sayd) do sanctifie our hearts, that is to saye, doe consecrate vs to God. Now this sanctification hath two partes, that is to saye, the abolishing of this corrupt nature and qualitie, which before caused the law of God to displease vs, and the creation of the new nature or qualitie, maketh vs to beginne to will and to doe cheerefully and couragiously those thinges, which we know do please God.

22 Now this abolishing is first begun in the vnderstanding, by the which the darkenesse is lightned in such wise, that we begin to know and approue that which we did

did thinke before was foliſhnes. Then after in the wil, which is conſecrated to god in ſuch wiſe that it hateth ſinn, not for the paine, but for the loue of God, and loueth righteouſnes, not becauſe of rewarde, but becauſe that righteouſnes of it ſelfe pleaſeth God, ſo ý if there were not yet death appointed and prepared for ſinners, or eternall life appointed & prepared for thoſe which ſtudy to do righteouſnes: yet had he rather for the loue of God to follow righteouſnes, that is to ſay, to ſerue God holily, & to loue his neighbour as his law cõmandeth, and to endure & ſuffer al maner of paine for his names ſake, then to ſerue the Diuell and his couetouſneſſe.

Wherefore to the ende that I maye gather al ſummarily together, how onely in Jeſus Chriſt we find all ý is neceſſary to ſaluation, likewiſe onely by the holy ghoſt we applye Jeſus Chriſte to our ſelues by faith. But becauſe this faith in the beginning is very ſmal in vs, it is neceſſarye ý it be increaſed in vs dayly: wherefore now we muſt declare by what entertainement or meanes it is nouriſhed for to encreaſe more and more in vs. Firſt, as it is created in vs by the holye ghoſt, thorow the 23

means of the worde of God, which is sown in our harts, and for that cause is compared to seede: so likewise it is nourished and encreased by the same worde, when we hear it diligently and truelye preached in the church of God, and also when wee read it in our houses, and think vppon it diligently, and meditate in it day and night, forsaking all humaine and worldly affections, which mought turn vs from God, & holde vs in worldlines. Therefore Dauid sayde he was happy, who? not ỹ rich, not kings, or princes, or marchants, or any other citizens of this worlde, but hee that thinketh continually and meditateth diligentlye in the doctrin of God. Therfore they be called strangers in this world, wandring and marching towarde the celestiall country.

24 Secondly, we must know, that God aydeth & helpeth our debilite and weakneſſe in such sorte, that not being content to declare vnto vs by his worde with what loue he loueth vs in his sonne Iesus Christ, but would also ioyn to his worde certaine outward marks and signes, to the which also he added certain ceremonies or manner of doings, representing (by a certain maner) to our eyes, and giuing into our hands his

sonne

ſonne Jeſus Chriſt with all his goodneſſe & vertues, of the which wee haue before ſpoken, to the end that our faith being ayded and ſupported by theſe helpes, ſhoulde be more & more confirmed in vs, to drawe vs neerer to Jeſus Chriſte. Nowe theſe marks be called in Greek, myſteries, that is to ſay, ſecretes, becauſe that God doth ſignify and repreſent to vs by thē, thinges which be very ſecret in deed, becauſe man ſhould neuer doubt in them, that is to ſay, Jeſus Chriſt with all his vertues & goodnes vnto eternall life. But in latine they be called Sacraments, becauſe of another manner of vſe of them, of the which wee ſhall ſpeake hereafter.

Nowe there is in the churche of Chriſte 2.
but only two ſacraments, that is to ſaye, baptiſme, and the Lords ſupper: becauſe ẏ after the abolishing of the ceremonies of the law, & that the ſonne of righteouſneſſe is ſprong vp, God woulde not again wrap vs in a multitude of figures and ſhadows, but only hath ordeined two ſacraments, & willed that they ſhoulde be compoſed and made of moſt ſimple things, ẏ is of water, bread and wine, & that they ſhould be celebrated with moſt ſimple ceremonies, that

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is with sprinkling of water, in eating of breade, & drinking of wine, least that man which of nature is sore giuen to superstition, should abuse these things. For if they should see any great preparation or some gorgeous or exquisite Ceremonies, they would stay & be vtterly occupied in these externall pomps. And in steede wher they should by these marks ascend vpward into heauen by faith, and there embrace the thinges which to vs are signified by these markes and tokens, he contrariwise forgetting heauen, would stay altogether in these outward markes, and there woulde search his saluation. Therefore those did wholly & altogether corrupt the vse of the sacramentes, the which not content with the simple and bare institution of Iesus Christe, haue burdened and charged the church with infinit ceremonies, so that of a Christianity, they haue made not onelie a Iewery, but also a Paganry.

26 The sacraments be ordained of God, for thesame end & purpose that the word liuely declared is, without sacrament, that is to say, to be means to vs to serue and ayde vs more and more, to vnite and ioyn vs to Iesus Christe by faith, the which can not

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be without the word. For the word declareth to vs, that which God doth represent and ratify by them, forasmuch as they be visible signs of the spiritual coniunction which we haue with Iesus Christ. Nowe there is 4. principall points to consider in this matter: the first what the signes be: ỹ second: what is ỹ thing signified & ratified by them: the third, what is ỹ coniunctiõ of ỹ signes & the things signified: the fourth howe wee maye communicate with the signes and the things signified. The signs be as well thinges needfull to serue vs in the sacraments: (which bee water in baptism, bread & wine in the supper) as be the ceremonies & manners of doinges or ordinaunces by the word of God in the vse of them, as we shall say heereafter.

The thing signified is Iesus Christe with all his goodnes, by ỹ which we be vnited together wõ him to haue eternal life. 27
The signs be not transported or transubstantiated into the thing signified, but bee conioined with ỹ same, not by pronunciation of certaine wordes, but by the ordinãce of Iesus Christe, author of the sacramentes: and not by a corporall manner, or natural, but only so as god effecth alwais spiri-

ſpiritually, that which is ſignified by the corporall ſignes.

28 The meanes to communicate with the ſignes, is viſible & naturall: but the thing ſignified, that is Jeſus Chriſte with all his goodneſſe, is receiued ſpirituallye by fayth onelye, as is sayde before. Then it followeth, thoſe that be not in the faith, receiue but the bare ſignes, but bee neuertheleſſe culpable, as well for that they receiue but the bare ſigne vnworthilye, as alſo for that they haue no reſpecte or regard to the thing which was offered to them and ſignified, that is to saye, Jeſus Chriſte, with all his godneſſe, the which they haue reiected by their wickedneſſe.

The ſigne of baptiſme is Water, with the which we be wet according to the ordinance of God, in the name of the father, of the Sonne, and of the Holy Ghoſte. The water repreſenteth to vs the bloude of Jeſus Chriſte, which was ſhed for the remiſſion of ſinnes (as the viſible Water is ſhed vppon our bodies) the which ſanctifieth vs to liue righteouſly, as was sayde before.

And forasmuche as the Sacramentes
29 ought to proceede after the word, becauſe that

that the thing for the which they were ordained to signify and seale into our harts, cannot be receiued but by faith, and fayth is giuen to vs thorough the preaching of the word: yet neuertheleſſe concerning the young children of the faythfull, wee doe communicate and receiue them into baptiſme, although as yet they bee not capable to heare the doctrine, or to make confeſſion as they ought to doe, if they were come to age, yet neuertheles they be comprized in the couenant with their fathers, for the which by conſequent, the marke or ſigne may not, nor ought not to bee denied them.

The ſecond vſe of baptiſm is, to ioyn vs together to liue all with one accord, without changing, putting too, or diminiſhing the marke or badge we all beare.

In the holy ſupper of the Lord, celebrated according to his Holye ordinaunce, without chaunging, or putting too, or diminiſhing, the bread is a ſacrament to vs, that is to ſay, a ſeale and mark of the very body of Jeſus Chriſte, which aſcended vp to the right hand of God his father, after his death and reſurrection. The wine likewiſe to vs, is the ſacrament of the very

ry bloud of him, which shed it for vs. The breaking of the bread to vs, representeth the precious body of Iesus Christe to be broken with the sorrowes and paines of death: the powring foorth of the wine, the shedding of his precious bloud: the Minister giuing vs bread and wine, representeth Iesus Christe giuing himselfe to vs. In that we take, eate, & drinke the breade and wine, testifieth to vs, and sealeth into our hearts, the vnitye and knot of our bodies with Iesus Christe, to possesse him more & more with al his goodnes to eternall life, Not with teeth or mouth, but with true and liuely fayth, which lifteth vs vp into heauen, spiritually to embrace him (and yet neuertheless moste truely) which is our nourishment to euerlasting blisse, as the bread & wine corporally & visibly receiued, doth entertain & nourish vs in this corporal life. For we doubt not but God will accomplish & fulfill that, which he promiseth by his word, and offereth by his Sacramentes to all beleeuers.

30 The second vse of the holy supper is, to vnite vs together as members of one body, like as we do eate of one breade, made of many graines of wheate, and drinke of one

one wine, made of many grapes, to be partakers with Jesus Christ.

And as we must needes eat daily to entertaine & preserue vs in this life: so likewise it is requisite to come to this spirituall Table as often as is possible. The which cannot be in Baptisme, For it is sufficient to be once entred into ỹ church neuer to depart. Likewise, forasmuch as it is required that euery man proue and examine him selfe, to wit, publikely and openlye to auowe and declare the death of the Lorde with thankesgiuing in the holye Communion, it appeareth that it appertaineth not to those that bee not meete to receiue it, to wit little children, which neuertheless bee saued, forasmuch as they be comprised in the couenaunt of saluation with their fathers: neither appertaineth it to those which be not instructed, or doe not vnderstande the Lawe of God, or haue not so much profited as to make profession of their faith: nor likewise to those which be declared excommunicated, that is to say, thrownе out of the communion and companye of the faithfull, by the lawfull iudgement of the Church. 31

Beholde

2 Behold in ſumme what is the doctrine of our ſaluation thorow Jeſus Chriſt onely, by the meanes of our faith. And whoſoeuer receiueth this doctrine (the which can not be, but where it is faithfully preached, and the Sacramentes truelye miniſtred, according to the order eſtabliſhed by the worde of God) is a member of the Church of Jeſus Chriſt, which is called Catholique, that is to ſaye vniuerſall, and out of that church is no ſaluation. Moreouer, all congregations & aſſemblies whatſoeuer they be, which haue not thoſe markes, although they call them ſelues the Church of Jeſus Chriſte a thouſande times, whatſoeuer place or ſucceſſion they alledge or ſhew foorth, can be no other but the Sinagogue of Satan, wherein there is but damnation. And therfore it is good and needfull for all men to ſeperate them ſelues, and depart from them according as S. Peter ſayde, Saue your ſelues from this peruers generation, ſpeaking of Aarons ſucceſſours, and of the Church of Jeruſalem.

FINIS.

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